The Outlook

MARCH 10, 1915

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THE END OF THE SIXTY-THIRD CONGRESS

Before its expiration on March 4 at noon the second session of the Sixty-third Congress passed the River and Harbor Bill with a substantial reduction; the Agricultural Bill, carrying nearly $23,000,000, was passed, but without the rural credits amendment, although $10,000 was provided for a study of the subject.

The Naval Appropriation Bill as finally agreed upon in conference of the House and Senate was a very much better measure than that which it seemed likely would come before the President for his signature. While the ships authorized represent only a part of those asked for by the General Board of the Navy as part of its balanced construction programme, the bill includes provision for two battle-ships, six destroyers, two fleet submarines, sixteen coast-defense submarines, and one fuel ship. The bill carries one million dollars for the aviation corps of the navy. It also provides for the creation in the Navy Department of a Chief of Operation, with the necessary assistants, whose duty it shall be to prepare plans for operation in time of war. It appropriates one hundred and thirty thousand dollars for the organization of a reserve from men who have served in the navy. It eliminates the plucking board and substitutes a clause somewhat similar in effect to the "Manchu order" in the army making a certain amount of sea service necessary for promotion and the prevention of involuntary retirement.

The Ship Purchase Bill was abandoned on the refusal of the Senate to agree to the conference report. At almost the last minute the two houses wisely passed a resolution giving the President additional power to enforce the neutrality laws even by land or naval forces if necessary; the intention is to restrain or punish vessels which, from American ports, carry unlawfully supplies to the war-ships of belligerents.

The Senate approved all of the President's nominations to the Trade Commission except that of Mr. George Rublee; Mr. Rublee will undoubtedly receive immediately a "recess appointment" from Mr. Wilson.

The final struggle on the last day left many important measures unpassed. The total legislation of the session just finished is decidedly inconsiderable as compared with that of the first session.

CONGRESS: THE SEAMAN'S BILL

The Seaman's Bill, which passed Congress and has now received the President's signature, contains many elaborate and minute provisions to insure the well-being of American seamen and to establish safety and security for passengers and sailors. In its requirements it goes far beyond those in the laws of foreign countries, and, as it imposes rules on foreign vessels when in American ports, it may be found to controvert existing treaties of commerce and navigation. So also the elaborate provisions as to lifeboats, life preservers, manning of boats, and so on, apply to foreign ships leaving American ports.

It was on treaty grounds that a veto for this bill had been predicted. Moreover, the bill orders the President to terminate or not to renew any treaties not consonant with the bill after due notice. Ship-owners also contend that, as our former navigation laws made it practically impossible for Americans to compete with foreign ships, even if they were allowed to buy ships built abroad, the new law will lessen rather than increase the hope of establishing an American merchant marine. On the other hand, one feels hearty sympathy with every effort to make out of our sailors self-respecting American citizens whose conditions of life should be decent and fair. Many humane requirements in this law are to be highly commended; thus the sailor is not to be forced to work in port on holidays or Sundays, his pay is not to be unfairly withheld, his sleeping quarters are to be decent, the

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evils of advance payments are checked; so minute are the provisions as to insist that each sailor shall have two ounces of butter a day, while when the size of lifeboats is under discussion many algebraic formulæ are given for calculating the contents.

As originally framed the provisions as to the number of able seamen bore hardly on excursion boats and inland-water ships; these are now exempt. Now it is ordered that forty per cent of the deck crew must be able seamen the first year after the Act is passed, the percentage to be increased yearly by five until sixty-five per cent are able seamen. What an able seaman is, is defined as a man over nineteen who has had three years' deck service at sea or on the Great Lakes; but the Department of Commerce may certify a man, *after examination*, if he has had only eighteen months' deck service. This provision is opposed by ship-owners even in its modified form. Generally the criticism on the bill is that it is too minute and specific, and that more might well be left to the control of special regulations to be issued as needed by the Department of Commerce.

A BAD LAW AND A BIG PROBLEM

The New York Court of Appeals has confirmed the constitutionality of the Alien Labor Law, passed by the New York Legislature eleven years ago, which prohibits the employment of aliens on public works. The decision is likely to be carried on appeal to the Supreme Court of the United States. The effect of this decision involves the discharge of all aliens employed on the city subway work, and no aliens can be employed on the public works of the State which now are being conducted on a very extensive scale.

The most immediate and disastrous effect of this decision is felt in the city of New York, which has construction contracts aggregating many millions of dollars in new subway and elevated lines. Some of these contracts are nearly completed; others are only beginning. The decision falls with special weight on the rapidly progressing work on the new subways. It is said that about eighty per cent of the men who have been doing this work are aliens, and their discharge practically suspends the work and brings hundreds to the edge of destitution.

There is a bill before the New York Legislature repealing this anti-alien law, and before these lines are read by the readers of The Outlook the law may have been erased from the statute-books of the State. It certainly ought to be erased. Many very important questions are involved besides the holding up of great public works and the dropping of a large number of alien workers at a time when an army of men are out of employment.

The embarrassment caused by this decision forcibly brings before the public the impropriety of attempting to deal with a National question of world-wide importance from a local point of view; and it ought to impress on the mind of the country the necessity of taking up the whole subject of immigration by the National Government and the framing of a policy for the whole Nation. At the close of the war, and as one result of the opening of the Panama Canal, intercourse between nations will be more rapid and more general than ever, and the statesmanship of all countries will be taxed to provide for the proper regulation of that intercourse in the interests of justice, of national integrity, and of industrial peace.

THE AMERICAN LEGION

A popular movement of unusual interest and which may prove to be of great value is indicated by the organization of The American Legion. Those who are behind this new organization are actuated by a desire to remedy by unofficial means the official shortcomings of Congress in its failure to establish an adequate reserve for both our army and our navy. The American Legion makes no pretense of possessing an official connection with the military forces of this country. It is a voluntary attempt to catalogue and classify the great resources upon which the Government would be compelled to draw in time of war.

The men enrolled in the new Legion will be divided into two branches, the first composed exclusively of men who have had service in the army or navy or its equivalent; the second containing men trained in the technical callings demanded in modern warfare. The Government itself in the past has made no effective attempt to catalogue even the thousands of men who annually leave the service for one reason or another. It is hoped that a great number of these trained men will enroll in the Legion. No military drill will be demanded from those who qualify for enrollment and no service of

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any kind except in time of war. The members will simply keep the Secretary of the Legion informed as to their address. The Secretary of the Legion will also keep on hand ready for instant reference detailed records as to the physique, education, character of training, measurements for equipment, of each member of the Legion. Thus, in an emergency the Government will find available a vast amount of useful information that it would otherwise require months to secure.

As an indication of the number of occupations which are of value to an army the following list, part only of that put forward by the Legion from which applicants for enrollment are desired, is of interest. Among the volunteers wanted are navigators, divers, topographers, lithographers, photographers, motor-car operators and owners, plumbers, blacksmiths, and cooks.

The organization has established permanent quarters in Room 303, Maritime Building, 10 Bridge Street, New York, where applications for enrollment should be sent.

A DANGEROUS BILL

For several years—we believe since 1909—the United States law has provided that "every obscene, lewd, or lascivious, and every filthy book, pamphlet, picture, paper, letter, writing, print, or other publication of an indecent character" shall be excluded from the mails. Three bills have lately been, and we suppose will again be, introduced into Congress, providing that publications of a scurrilous or libelous character shall also be excluded, and that if any person shall, in the opinion of the Postmaster-General, endeavor to use the post-office for the circulation of such publications, nothing sent by him shall be deemed mailable matter. The amendment, the reader will observe, differs from the present statute in two respects. It provides for the exclusion of libelous matter, and it provides for the exclusion of all matter by a house which the Postmaster-General regards as engaged in the publication of the prohibitory matter.

The reason for the introduction of this extension of the power of the Postmaster-General to exclude from the mails is the allegation that certain concerns in this country are engaged in the publication of scurrilous and libelous attacks upon the Roman Catholic Church. That there are such publications we regret to say there is no doubt. In the intensity and bitterness of their partisanship they disregard both truth and charity. But the proposed measures do not constitute the right method of preventing this abuse of the freedom of the press.

Such a measure would constitute a censorship of the press which seems to us in direct violation of the provision of the Constitution of the United States, which declares that Congress shall pass no law in limitation of the freedom of speech or of press. What is more, such a provision would give to an official a power of censorship over the press immensely more dangerous to the country than the free circulation of the publications complained of.

And, what is perhaps still more important, no such unconstitutional and revolutionary measure is necessary to protect the Roman Catholic Church or any other church from scurrilous and libelous attacks. If the Postmaster-General may decide that a given publication contains a libel on the Roman Catholic Church, he may equally decide that another publication contains a libel on the Episcopal Church or the Mormon Church; he may decide that a Progressive journal contains a libel on the railways, that a Republican journal contains a libel on President Wilson, or a Democratic journal a libel on ex-President Roosevelt or ex-President Taft. This is not the way in which to protect the reputation of either a church or an individual in a free country. The American people are careful to protect the rights of property; somewhat less careful to protect the rights of person; not careful at all to protect the rights of reputation. But the remedy is to protect the rights of reputation in the same way in which they protect the rights of person and of property, by punishment, condign and prompt, of those who violate such rights. If the Roman Catholic Church finds itself assailed by scurrilous and libelous publications, as we think is the case, it should pursue the course which other persons pursue when they are similarly assailed. It should either bring a suit for libel against the publisher, or it should take measures to have the publisher criminally indicted by a grand jury and punished under the general law.

That this is not an impracticable remedy in a free State is very clearly brought out by one witness before the Congressional Committee to which these bills for the establishment of a censorship of the press have been

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referred. Cardinal Newman was brought up in England for trial for defaming Father Achilli, who had left the Roman Catholic Church for the Protestant communion as Cardinal Newman had left the Protestant Church for the Roman Catholic communion. He was convicted of a libel and was mulcted to the extent of 12,000 English pounds, or $60,000. The Outlook quite agrees with Dr. G. F. Williams, who stated these facts to the Committee, that they show that the existing laws are quite sufficient to protect the Roman Catholic Church and its priests and clergy from any scurrilous and libelous attacks which may be made against them by unscrupulous partisan journals.

MURDER IN MEXICO

The murder of an American citizen in Mexico was recently reported to our Department of State, and newspaper accounts of the incident end with the declaration that "the Department of State is making investigations." It is certainly to be hoped that this is true, and also that the Department will do something more than make investigations if it finds the facts as stated. Within the last two years we have heard a great deal of investigations that were being made or that were proposed as to outrages upon American citizens, and have had very little satisfaction in the results of these inquiries. Long lists of murders and outrages upon American citizens and their property in Mexico have been presented to Congress by Senator Lodge and others, but we can recall no instance in which reparation has been insisted upon or has been made. The same thing is true of the investigation undertaken by the United States in behalf of Great Britain as to the murder of the British subject Benton. If our Government is even yet possessed of the facts, or has taken any action, or proposes any action, the general public is not aware of the fact.

The incident first referred to was related in detail in a despatch to the New York "Times" from San Antonio, sent by Mr. Edwin Chamberlain, a prominent financier in Texas and officer of a bankers' association. Briefly stated, Mr. Chamberlain declares that the manager of his Mexican property, a man named Cervantes, reported in other despatches to be an American citizen born of Mexican parents in the United States, was executed on February 17 by the order of Colonel Reyes, an officer under Villa's command. The cause lay in the fact that this manager, much against his own wishes, had been obliged to furnish wood for a railway operated by Carranza's forces and under threats from a Carranza general named Avila. Every effort was made by the owner of the estate both to induce General Avila to withdraw his order, and also to make it clear to the Villa officer that the wood was being furnished under duress. The situation of the manager of the estate, thus driven to desperation by conflicting orders from the commanders of hostile forces, may easily be imagined, and his killing, under the circumstances, seems cruel and contrary to all rules of war. The owner of the estate had before the murder asked our State Department how he should instruct the manager to act, but received no assistance of any effective sort.

It is true that Americans in Mexico cannot, under the present condition of war and anarchy, always be protected precisely as if the country were at peace; but if American life is to be taken in the fashion above described without remonstrance or reparation, the American people will begin to feel that citizenship is a mere empty word.

ANARCHISTS ARRESTED IN THE ACT

Why Anarchists, warring in a frantic and senseless way against the existing order of society, should imagine that their cause would be advanced by exploding bombs in churches is hard to say. A pest of anarchical "groups" has long existed in New York City, and the police know that from the sensational, provocative talk at their meetings crimes of public violence may at any time be engendered in the inflamed minds of half-irresponsible plotters. By a very clever piece of detective work such an attempt was thwarted at St. Patrick's Cathedral last week.

A young Italian named Abarno was seized just as he had lighted the fuse of a bomb. A fellow-conspirator named Carbone was also arrested. From these arrests may perhaps result the uncovering of more extended plans, although Commissioner Woods is quoted in the press as saying that he believed that, while the prisoners were in a way associated with several Anarchist groups, they had acted entirely by themselves, and probably without the knowledge of any one else, in planning and attempting to carry out the attack upon the Cathedral. Apparently they are of low

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mentality, but it is precisely because this type may act where others only talk that closer restrictions on revolutionary utterances should be maintained.

The cunning and courageous work of the young Italian detective Polignani deserves appreciation, and recalls the splendid services of Petrosini, who was assassinated in Sicily. Polignani obtained the confidence of the assassins, who trusted him implicitly as an accomplice; he accompanied Carbone to the Cathedral and so arranged matters that the arrest was made at the very last minute and after the fuse was lighted. Detectives disguised as scrubwomen and worshipers were watching every part of the Cathedral, and every movement of the Anarchists was followed. The New York police are to be congratulated on a remarkable achievement.

CHICAGO'S MAYORALTY PRIMARY

Chicago, which was a pioneer among large American cities in the movement to secure a better City Council through non-partisan voting, has been unable to get anything better than partisan political Mayors. At the direct primaries on February 23 for the nomination of party candidates for city officers to be voted for at the election of April 6 the Democratic nomination was won by Robert M. Sweitzer, County Clerk of Cook County, and a protégé of Roger Sullivan, a political leader known for his public utility connections. The Republican nomination fell to William Hale Thompson, who has been in the past a conspicuous supporter of William Lorimer, elected to the United States Senate by a bi-partisan combination in the Illinois Legislature in 1909 and later denied his seat by the National Senate on the ground that corrupt means had been used in the election. Sweitzer defeated the present Mayor, Carter H. Harrison, who has served Chicago as Mayor for five terms, as did his father before him. Thompson's victory was over Harry Olson, Chief Justice of the Municipal Court of Chicago. Olson was backed by a fusion group representing Republicans, Progressives, and non-partisans.

Under the peculiar provisions of the Illinois primary law, voters may not change their party affiliations for primary voting purposes within two years, nor may a name appear on more than one ticket. Consequently many former Progressives who stood ready to vote for Judge Olson at the election, in case of his nomination, could not help to nominate him at the primaries. Charles H. Sergel and John Siman, fusion candidates for City Treasurer and City Clerk, respectively, were nominated on the Republican ticket, though as former Progressive party members they could not vote for themselves on the Republican primary ballot. Olson was the loser by only about three thousand votes.

This is the second city election at which women have been permitted to vote in Chicago, and the first time they could participate in a campaign in which a Mayor was to be chosen. The total number of women voting in both parties was 154,500, as compared with a vote of 311,000 by the men. The Chicago "Tribune" gives the percentage of registered women voting as 77, that of men as 70. The women alone gave Olson a majority of 7,000 over Thompson, but the men gave Thompson a majority of 10,000, thus insuring his nomination. Olson was the choice of the good government forces. Harrison, while considered less objectionable than Sweitzer, had given a political administration of the affairs of the city that had brought down upon him much criticism.

CHICAGO'S CHOICE

The prospect of having to choose on election day between a protégé of Roger Sullivan, on the one hand, and a former follower of William Lorimer, on the other hand, is very distasteful to many citizens of Chicago.

At the time of this writing it had not been decided whether a third candidate would be placed in the field. The former Progressives who were nominated as fusion candidates on the Republican ticket find themselves embarrassed by being thrown into the same political bed with William Hale Thompson, whom they had gone into the fusion movement to defeat. Among this number was Alderman Charles E. Merriam, nominated in his ward without opposition as a Republican candidate for Alderman. While the outcome of the primaries of both parties was unsatisfactory so far as choices for Mayor were concerned, the results with respect to candidates for Aldermen were very gratifying. In practically every case in which anything at all was to be hoped for by the Municipal Voters' League the candidate bearing its recommendation was successful.

Many of the large cities of the country have made provision for non-partisan methods

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of electing city officials, among such being Boston, Cleveland, Buffalo, Denver, St. Paul, Milwaukee, San Francisco, and Los Angeles. While New York still has the partisan form of choosing city officials, the opportunities for fusion are such as to make virtual non-partisanship in that city fairly easy of realization. The advocates of good government in Chicago have fought hard for legislation to eliminate partisan methods from municipal elections, but thus far without success. The Legislature a few years ago substituted direct primaries for the convention method of making party nominations, but it kept Chicago tied more rigidly than are other cities of the country to the partisan system of nominating and electing municipal officials.

BEREA AT THE NATIONAL CAPITAL

All universities and colleges which do their work with intelligence and zeal render important services to the Commonwealth. They are among the most active teachers of American citizenship; and their services are never more greatly needed than at this moment when democracy is enlarging its borders and the governing class in America has become coterminous with the whole American citizenship.

There are a few colleges, however, which render services to the country so immediate and direct that they stand out with great distinctness. Among them are such institutions as Berea, Hampton, Tuskegee, which deal at first hand with what may be called the raw material of citizenship—material extremely sensitive to shaping influences and very responsive to them.

The meeting in the interest of Berea College recently held in Washington strikingly brought out the close contact of that College with the great mass of Americans who live in the Southern mountains. The dignity of the work and the position which the College has attained under the devoted, patriotic, and able leadership of Dr. Frost, with the co-operation of Mrs. Frost, hardly less important than himself in the interpretation of the College and the extension of its work, and with the fellowship of a group of underpaid and overworked instructors, secured for it on this occasion in the National capital the attendance of President Wilson and Mr. Justice Hughes, of the United States Supreme Court. Their presence and their addresses made the great audience aware of the National character and importance of the College. Mr. Justice Hughes, who presided, described briefly and clearly the character of the population for which the College works, and characterized the extraordinary directness and fruitfulness of its methods.

Dr. Frost, who spoke on "The Scotland of America," brings to every occasion when he interprets the College thorough knowledge, passionate care for the people in whose cause he has enlisted, and a gift of humor and eloquence which recall Lincoln. President Wilson happily described the region and his experiences in it, and bore personal testimony to the character of the great mass of native Americans who live in the mountains, and indorsed enthusiastically the work of the institution. Dr. Bonser, of Columbia University, showed in a brief address how admirably Berea adapts its methods to the needs of the people to whom it ministers, and how fully it includes the fundamental elements of education. The music of the Marine Band and the responsiveness of the audience which filled the great hall bore generous witness to the interest of those who listened as well as to the interest of those who spoke.

A MISSION OF INTERNATIONAL UNDERSTANDING

The Federal Council of the Churches of Christ in America, representing thirty different communions, some time ago delegated the Rev. Dr. Sidney L. Gulick and Professor Shailer Mathews, of the University of Chicago, to interpret in Japan the highest Christian sentiment of this country touching the relations of the two countries. These gentlemen were credited to the Christian churches in Japan; but they were heard by many thousand people in all parts of the Empire. Professor Mathews spoke more than a hundred times, and Dr. Gulick probably as many more—finding their audiences in universities, schools, and eagerly welcomed everywhere by popular audiences. They went as missionaries of international understanding and peace. They spoke with great frankness and freedom concerning all aspects of the misunderstanding which has to a certain extent grown up between the two countries, endeavoring to correct erroneous opinions of America in Japan.

They found everywhere, from all classes of people, the most cordial welcome, and their visit promises to be of great service in

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the furtherance of the better understanding which is now coming between the two countries. When these two American missionaries of the international spirit took leave of Count Okuma, the Premier said to them that, while efforts had been recently made to invent some plausible reason for a disruption of the relations between Japan and America, and these attempts having failed, the mischief-makers now look to China as a field in which the two Powers may be made to clash. He declared that Japan had no intention of trespassing on the rights of China or of interfering with the open door. Her desire is that China shall retain the dignity of independence and not fall a prey to any nation. There is, he said, a well-grounded understanding between Great Britain and Japan concerning equality of opportunity and the preservation of the integrity of China in accordance with the well-known policy of the United States. He declared that American manufacturers will find the Chinese markets open to them, and that Japan has no intention of resorting to any unfair means in an attempt to monopolize these markets.

Professor Mathews says that he is convinced of the deep-rooted friendship of the Japanese for America, and that if the two countries continue to discuss with frankness all questions which may arise between them there is no possibility of serious difficulties.

This testimony from expert observers, both Japanese and American, will be welcome to all those not directly interested in the malign effort to foster suspicion between two nations bound to mutual peace by every interest and by all the principles which they represent.

JAPAN AND CHINA

There is evidently among certain classes in China a feeling that Japan is taking advantage of the weakness of the country to make unjust demands. The Outlook has received a number of letters to this effect, both from China and from Chinese in this country; but the fact remains that no intelligent comment can be made either approving or disapproving the demands of Japan until we know what those demands are; and so far no authoritative statement of them has appeared.

Count Okuma's declaration is in accordance with the only authoritative statements that come from Japanese sources. All statements issuing from unofficial sources in Peking are to be suspected. That city is a fountain of fabrications, surmises, speculations, and exaggerations, coming not so much from the Chinese as from foreigners; Japan has many active enemies there, and there is good ground for Count Okuma's statement that, the systematic effort to disturb the relations between this country and Japan having largely failed, the field of action of the propaganda has been transferred to China.

Two facts are clear: First, the treaty between Great Britain and Japan insures "the independence and integrity of China and the principle of equal opportunities for the commerce and industry of all nations in China." It would be in the highest degree unpolitic on the part of the Japanese Government to violate those stipulations.

Second, Sir Edward Grey, in answer to certain questions in regard to the demands of Japan on China, recently said in the House of Commons that the British Government was not in a position to give information on the subject. If this is true of the British Government, it is much more true of an American newspaper. Sir Edward Grey went on to declare that some versions of the demands were much exaggerated; and that the statement that Japan insisted that in the employment of foreign advisers China must give preference to Japanese, and that all foreigners other than Japanese must be excluded from railways, mining, and dock-building concession, was incorrect. These statements are definite and conclusive; and they are the only statements, aside from those made by Count Okuma, which are both definite and authoritative.

RATES, DIVIDENDS AND WAGES

A special committee of the New York Legislature has been inquiring into the desirability of lowering telephone rates in New York City. The subject is undoubtedly a complicated one, and neither the committee nor the Public Service Commission should be criticised without careful study of the financial status of the telephone corporation. It may be pointed out, however, that there are human as well as financial conditions involved.

It certainly should be ascertained whether the wages paid to operators are what they should be for such difficult and nerve-racking work, and no reduction of tele-

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phone rates should be insisted upon without first making it sure that adequate payment of wages can be maintained under the new rates. In putting this point before the committee, Mrs. Florence Kelley, of the National Consumers' League, very forcibly said: "Wages paid to any worker should make possible a decent life outside working hours."

The New York Telephone Company has in many ways, as The Outlook has more than once taken pleasure in stating, provided for the comfort of its operators at their work. It is urged that it should now go further in the interests of its operators by establishing a minimum of $8 per week for students and of $12 per week for regular operators. Some twelve thousand young women are employed in the work, and it is said that the length of the working career of operators is normally a brief one, and that it is both for the interest of the employees and for the interest of the public service that they should be induced to remain in the service. In fixing rates to be paid by the public for telephone service there should be taken into account in any fair decision, not merely the amount of capital actually invested and what is a fair return upon it, but also the important matter of dealing fairly and even liberally with the employees.

A GOVERNMENT DISCOVERY

The Secretary of the Interior, Mr. Franklin K. Lane, has announced the discovery by the United States Bureau of Mines of two chemical processes, one of which, it is claimed, will be of tremendous importance to the oil industry, greatly increasing the supply of gasoline, while the other may make the United States absolutely independent of the rest of the world in regard to important materials necessary for the dye industry and the manufacture of high explosives used in warfare and in engineering operations.

The first of these processes, the Department believes, promises to enable the independent refiners in this country to increase their output of gasoline from petroleum two hundred per cent or more. With an estimated production on the part of the independent refiners of 12,000,000 barrels of gasoline in a year, this will mean an output from the independents alone of 36,000,000 barrels, an amount greater than the total production to-day from all sources.

The second process includes the manufacture from crude petroleum of what is known chemically as toluol and benzol, both of which have heretofore been obtained from coal tar. As Germany has specialized far beyond other countries in by-products from coal, the United States and the rest of the world have been dominated by that country as regards those products of toluol and benzol which are the important bases for the production of dyestuffs and high explosives, and especially smokeless powder.

The discoverer, after many years of research, of these two valuable processes, is Dr. Walter F. Rittman, chemical engineer of the Bureau of Mines, the work having been done at Columbia University, New York; the facilities of the laboratory there were turned over to the Federal Government by President Nicholas Murray Butler.

Application has been made by Dr. Rittman, on behalf of the Federal Government, to patent these processes in order to prevent any monopoly in their use, the patents to be dedicated to the whole American people.

If the hopes expressed by Secretary Lane and the Department of the Interior do not prove oversanguine—and there have been some critics to question the claims made for the value of Dr. Rittman's discoveries—this is indeed an important announcement that has been made. It is significant not only of the spirit and devotion that are being shown by numberless experts in the employ of the Government, but also of the increasingly broad field in which Governmental activities are coming to play an important part. We have long been used to reaping the benefits that accrue to both the farmer and the consumer from the discovery of better methods of agriculture. That the Government is doing the same work in other fields only less intimately connected with the social welfare of the country is a fact not so generally recognized.

SAFETY FIRST AGAIN

It is inspiring and encouraging to see corporations competing for prizes awarded for the conservation of human life. The recent awards made by the American Museum of Safety in recognition of progress in this direction are instructive.

The New York Central Railroad Company was awarded the Harriman Memorial Gold Medal for "having made the best record of any American steam railway in accident prevention and industrial hygiene

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affecting the general public and its own personnel during the year ended June 30, 1914." In awarding this medal President Williams, of the American Museum of Safety, said: "Last year on eight railroads competing for the Harriman Medal no passenger's life was lost; this year seventeen railroads established a like record in this respect. The record of the New York Central in not having killed a single passenger in a train accident in more than four years was considered remarkable."

Another corporation to receive a gold medal was the Boston Elevated Railway Company—and we may hope sometime possibly to see the company operating the New York elevated railway earn a similar recognition. The Anthony N. Brady Memorial Gold Medal was awarded to the Boston Elevated Railway Company "for having done more than any other American electric railway company to conserve the safety and health of the public and its own employees." This elevated road showed a decrease in accidents of over nineteen per cent as compared with the previous year—which we fear would not be true of the New York elevated road.

Still another kind of award to a corporation was that of the "Scientific American" Medal for efficient safety devices to the Shurloc Elevator Company: in this case the invention which won the medal was an interlocking device for elevators. A prize was also awarded to the American employer who was shown to be especially effective in protecting lives and limbs of workmen. In this case the recipient was the Commonwealth Edison Company of Chicago, while in former years the medal has been won by the New York Telephone Company, the United States Steel Corporation, and the New York Edison Company.

Employees also were recognized in this distribution of medals; thus, Dennis J. Cassin, who for sixteen years ran the engines of the Empire State Express without an accident, and who had served as an engineer for forty-seven years and lately retired on a pension at the age of seventy, was honored. So was a mechanic, Henry V. Neal, whose services were reported as having been of signal value to the promotion of safety and health.

These are only part of the awards made this year under the auspices of the American Museum of Safety. They are decidedly encouraging as showing co-operation between corporations, executives, managing officers, and employees to make life and comfort more secure.

CHURCH GAINS IN 1914

The Church has been the object of a great deal of criticism during the past few years, much of which, in the judgment of The Outlook, has been a service of friendship; for the friends of the Church are not those who contribute to its self-satisfaction, but those who point out the things it ought not to have done and the things it has left undone.

Much of the criticism, however, has been hasty and exaggerated. Not long ago, for instance, an article appeared in the "Century" entitled "Has the Church Collapsed?" A curious comment on this title is furnished by the report for 1914 of the Federal Council of the Churches of Christ in America, from which it appears that the total membership in all religious bodies in the United States is now nearly thirty-nine millions—an increase of 779,000 during the past year. It must be remembered, also, that during the latter part of that period immigration largely ceased.

The Episcopal Church has now passed the million mark, having gained more than three hundred thousand since 1900. The Roman Catholic Church, the largest of the Christian churches, has gained a million and a quarter during the past five years, and more than five and a half million since 1900. To this Church the stream of immigration has made an immense contribution. The Methodist Church, which stands next in point of membership, has gained nearly seven hundred thousand since 1900. Among the other denominations the Baptists, composed of fifteen bodies, report a gain of more than 122,000; the Presbyterians (twelve bodies), 56,000. There are now nine denominations which number more than one million adherents each: Roman Catholic, Methodist Episcopal, the Southern Baptist, Colored Baptist, Methodist Episcopal South, Northern Presbyterian, the Disciples of Christ, the Northern Baptist, and the Episcopal Church. The thirty churches which constitute the Federal Council report a membership of very nearly 17,500,000. The various German churches—Lutheran and Reformed—show unusual gains; and one interesting fact is the report of 500,000 Ruthenians as members of the Roman Catholic Church.

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This is the first time that the statistics of these people have been available. The Jewish congregations have no central organization, and it is difficult to secure trustworthy statistics, but the Federal Council, while reporting a membership of 143,000 members, explains that probably 700,000 would more nearly represent the number of adults connected with Jewish congregations. It must be remembered that the Protestant churches report only actual members, while the Roman Catholic churches include a large number of nominal members in their returns.

ENGLAND REPLIES

If Germany expected her decree, establishing a war zone around the British Isles, to force the British Government into allowing food and other commodities to enter Germany more freely, she is by this time thoroughly disabused of her illusion. The German war zone decree, so far from making England more complaisant, has made her more determined. This is the one fact that was clearly and definitely established by the statement which the British Prime Minister, Mr. Asquith, made in Parliament last week.

In her war zone decree Germany had virtually said: I am fighting for my life; and am prevented by the British navy from offering battle in the ordinary way upon the seas; so I am going to take measures which are in violation of international law; I am going to send out my submarines to attack merchantmen without warning; I hope that the merchantmen which I attack and sink will in most cases be enemy merchantmen, but if they are in any cases merchantmen of neutral nations I am not going to hold myself responsible, and I hope that the neutral nations, seeing the difficulties that I am in, will not undertake to hold me responsible. If the neutral nations want me to stop these attacks upon merchantmen with loss of life to non-combatants and even to neutrals, they had better persuade England to allow more merchandise to go in and out of German ports. To that England now replies virtually this: I have allowed merchandise of certain kinds, even though some of it could be used for war purposes, to enter Germany, and I have allowed German exports to cross the seas; but Germany has now thrown aside all regard for international law and morality on the ocean, has undertaken to sink vessels without regard to humanity in her desire to strangle and starve England, and is entitled to no mercy. I am therefore going to take measures in retaliation which I hope will prevent all commodities of every kind from reaching or leaving the shores of Germany. In doing this, however, my ally, France, and I will observe the dictates of humanity, will not risk the lives of neutrals or non-combatants, and will in no case confiscate vessels or goods unless under ordinary principles of international law they are subject to confiscation.

In one respect Mr. Asquith's statement is less definite than the German decree. There was no doubt concerning the measures which Germany contemplated—measures repugnant alike to international law and to humanity. There is doubt, on the other hand, what measures England intends to pursue to carry out her purpose; but, whatever those measures may be, England's purpose, as indicated in Mr. Asquith's statement, is within domain of the principles of international law and in accord with the dictates of humanity. It is plain that both England and Germany regard friendly public opinion in America as worth cultivating; and therefore the United States has some opportunity, and a corresponding responsibility, to influence the policy of both belligerents. If our protests are to avail at all, however, we must keep clearly in mind what we have a right to protest about. We cannot protest against the general purposes of a belligerent. If Germany purposes to invade England, we cannot protest against that, nor can we protest against her purpose to isolate England from the rest of the world if she can; similarly, we cannot protest against England's purpose to continue her warfare against Germany, or, if she can, to render it impossible for Germany to trade with the rest of the world. But if Germany or England, in the attempt to carry out her purposes, adopts practices and methods that violate the principles on which international law has been based, and defies the ordinary dictates of humanity, then we have a right to protest, and ought to protest. It is therefore important for us to remember that, whereas Germany by her war zone decree announced not only her purpose but her contemplated practices and methods, England in the statement made by Mr. Asquith has made clear her purpose but not the methods or practices she intends to pursue.

In all this confusion concerning modern

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warfare and international law we should keep in mind that in this, as in other affairs of life, the world cannot stand still. Methods of warfare change, and with the methods the rules of warfare must change also. It is as idle to think that the rules which governed warfare a hundred or even fifty years ago can be exactly applied to the warfare of to-day as it is to believe that the rules which governed the relations of master and servant in the eighteenth century can be rigidly applied to a great corporation with its thousands of employees. Even a written document like the Constitution has a different application to-day from what it had when it was first promulgated. Control, for instance, over post roads is a very different power when exercised over such highways as were known in the eighteenth century from what it is now when exercised over thousands of miles of railways. What is thus true of a written document is even more true of such fluid principles as those of international law. The three-mile limit, for example, which served to define territorial waters in the old days of muzzle-loading guns, has become already an anachronism in these days when the gun that can carry ten, twelve, fifteen miles is a commonplace, and the gun that can carry twenty miles is no miracle. Practices in warfare must therefore change with changing conditions. The law of warfare is like the common law. It alters in the process of its application, and its greatest changes take place in the midst of war. Legal technicalities, such as those which have blocked the administration of justice within the nation—"juridical niceties," to use Mr. Asquith's phrase—are no more the essence of international law than of the common law, and are bound to give way in times when new applications of the principles of international law are found unavoidable. This of necessity must be so.

Must we, therefore, tolerate any change and be silent at any disregard of what has been sanctioned in the past? By no means. On the contrary, just because traditional rules are subject to strain at a time like this, neutral nations must be most alert and ready to see that the violations of international law are not allowed to continue without protest. How, then, shall we distinguish between those changes against which we ought to protest and those changes which we must regard as inevitable?

We cannot exercise discrimination by the application of hard and fast rules; we can exercise discrimination only by keeping clearly in mind, and by reiterating, fundamental principles. The hard and fast rules will be changed whether we like it or not; but there are two ways by which they can be changed. A belligerent facing new conditions of warfare may undertake to change the rules and adopt new practices by defying the principles that have guided men in the development of international law and by disregarding the elementary considerations of humanity; or that belligerent may apply the old principles in new ways and adopt new devices for the observance of regard for humanity.

Changes in the practices and rules of war must come in the course of war. It is the special duty of neutrals, in their own interest as well as in the interest of humanity at large, to welcome the good changes and resist the bad. Those changes which ought to be resisted by every practicable and honorable means are those which are in defiance or even disregard of principles of international law, civilization, and humanity; the changes which should be accepted and even welcomed are those changes which extend the old principles, and, by giving them new application, preserve them.

THE CARNEGIE INSTITUTION: ITS WORK AND ORGANIZATION

The recent investigation into the purposes and methods of the great foundations established by Mr. Carnegie and Mr. Rockefeller has led to renewed discussion as to their work and their influence upon our National life. Many who have no fear that they will ever become a source of danger or a center of evil influence are questioning whether their value is proportionate to their cost, and whether they are not already entering a state of innocuous desuetude as far as any vital relationship to the communal welfare is concerned. Those who are familiar with the great work which the Rockefeller Foundation has done in eradicating the hookworm, not only in this country but throughout the world, have a strong argument ready at hand to use with the doubting Thomases who cannot see the utility of the great foundations in the scheme of our National life. Added ammunition for use against skeptics is supplied in the fourth

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edition of a little brochure recently issued by the Carnegie Institution.

The field which the Carnegie Institution has entered is virtually without limitation, for the purpose of its founder was "to encourage in the broadest and most liberal manner investigation, research, and discovery." No subject which admits of research is beyond the scope of the Institution. But since the physical sciences have been those best organized in the past to permit of original investigations, it has been natural that during the first decade of the Institution's history they should have received the lion's share of attention. This has led to a rather widespread belief that the Institution was merely a vast laboratory for the natural sciences where specially favored individuals carried on expensive investigations for which no university or Government bureau could afford to stand sponsor.

That such a belief is contrary to the fact is easily shown. That all the attention of the Institution has not been given to the natural sciences will be evident when it is stated that the Department of Economics and Sociology has been in some degree responsible for the preparation of nearly two hundred and fifty reports, of which half have been published, while the Department of Historical Research, occupied chiefly with securing material to aid students of American history, is scouring the world in a hunt for documents and manuscripts of historical worth. Other indications of the breadth of the field covered by the Carnegie Institution can be found in the account of the work that is being done by other investigators under its control. For example, at Delphi, in Greece, there is an archæologist engaged in the translation of hitherto unrecognized inscriptions. On the Murray Islands, in the South Pacific north of Australia, in Torres Strait, a marine zoölogist is working out the factors which control the building of a coral reef. Associated with him have been a bacteriologist, a chemist, a physicist, and a geologist. For eighty years science has sought in vain, through such individual investigators as Darwin, Dana, Alexander, and Agassiz, to solve this problem. The ten years of co-ordinated work undertaken by the Carnegie Institution have now resulted in a very different approach to the questions involved and in great promise of their ultimate solution.

In the Hawaiian Islands a veteran anthropologist is preparing a full account of ancient Hawaiian worship. Across the world, in the Desert of Sahara, a botanist is engaged in searching out the devices by which certain plants can live within its arid waste. In Washington a methodical doctor is indexing all the current medical literature of the world, a task of great importance to his profession; and on the Indian Ocean, on the non-magnetic ship the Carnegie, other scientists are at work making countless observations of terrestial magnetism. Their work has already resulted in discoveries of great value to those who follow the sea.

The organization through which the diversified problems represented by the above examples are approached is notably interesting. In each of the eleven branches of knowledge in which the Institution has organized departments for research there is a single head responsible only to the trustees. Each of these departments is provided with whatever apparatus and equipment are necessary for carrying on its work. In some cases permanent buildings, elaborately equipped for laboratory purposes, have been erected, in which the more or less prolonged investigations in physical science may be carried on. The Departments of Terrestrial Magnetism and of Marine Biology have ocean-going vessels which may, when necessary, scour the seven seas, while the Departments of Experimental Evolution and of Botanical Research have gardens and large tracts of land adapted to their diversified needs.

But such permanent establishments are only one of the means by which the Institution seeks to advance knowledge. A second consists of approved investigators, scattered all over the country, who, working in their own laboratories and libraries, receive more or less extensive financial assistance to enable them to push their researches into fields they could not otherwise enter. Money thus given may not be used for ordinary living expenses, but is to provide unusual apparatus, needed clerical assistance, or, in rare cases, traveling expenses to far countries in search of necessary material or data.

The achievements both of the permanent departments and of the subsidized isolated investigators are conserved by the division of p ıblication, which puts into permanent form the results of their researches and spreads them judiciously among the libraries and students of every nation. It is not only in

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the power which the Carnegie Institution possesses to concentrate upon any single scientific problem the best of expert knowledge and opinion, but in its ability to co-ordinate the results of such individual investigations for the welfare of the scientific and economic world, that its chief value lies.

IN LENT

THE LATEST TEMPTATION

The sense of something sinister and malign in the world seems to have come to men as soon as they began to see the world and to think about what they saw. And with primitive men to think of an evil influence was to personify it, and so the devil entered into human thought and has remained to this day. He has assumed many forms and worn many costumes; he has been brutal, hideous, repulsive, terrifying; and he has been urbane, polished, insinuating. He has been an incarnation of ugliness, foulness, corruption; and he has been a well-bred, cultivated man of the world. He has been a nightmare of terror; a Satan born an angel and led astray by ambition; and he has been Mephistopheles, a fascinating companion, offering to make men as gods in knowledge and freedom to will and to do as they pleased.

In all these forms the spirit of evil has borne himself according to the fashion of the time; and has expressed in figure and bearing the thought of the age. To the savage as well as to those who have gone a part of the way toward civilization he has been a hideous and dreaded enemy to be resisted and made powerless by charms and incantations; in the Norse mythology he is the god of fire, disintegrating and destructive; from the towers of Notre Dame he looks down on Paris with a sinister and malign sneer; in Marlowe's "Faustus" he is a melodramatic devil, crude, vulgar, and without disguise; in "Paradise Lost" he is a great spirit fallen from heaven and clothed with a certain tragic dignity; in Goethe's masterpiece he is a specious, insinuating tempter, an actor in the drama of life whose part is to suggest a greater freedom to men and to promise that which life cannot give—supreme and abiding satisfaction in power, knowledge, and pleasure secured without discipline and without the restraint of law.

The devil, in a word, has ceased to wear the face of a demon and the garb of an outlaw; he has become respectable; he knows the moral and social conventions, and, so long as it serves his purposes, observes them; he sometimes goes to church; he no longer shudders behind his mask when the cross confronts him, nor does he shrink from the test of holy water. He is no longer repulsive to the eye, but he is more malignant and hideous spiritually than was the devil that tempted our ancestors; he no longer wears his nature in his face and proclaims his calling by his dress, and he is therefore more dangerous. To the earlier generations he was an open foe; to us he is a secret enemy; he has always been the father of lies, but to-day he wears the air of truth.

"Ye shall be as gods, knowing good and evil," is his age-old promise; to-day he says, "Ye are gods and your will is law, for ye are beyond good and evil." Liberty, the right to live freely and boldly, to pluck the fruit of the tree of knowledge and disregard the rules of the garden as outgrown restrictions laid on children, are his lures. "Be yourself at all costs," says the Superman, who is the latest incarnation of the evil spirit. "If you have an impulse, follow it; it is the law of your nature, and there is no other law."

"If you want power or wealth, take it by fair means or foul; to the strong there is no right or wrong—all things are yours to use as you choose. If others stand in your way, push them aside or beat them down; all things are yours because you are strong."

"Your passions are strong; gratify them; you have a right to the full and free expression of your nature; marriage is a concession to artificial conventions; you have attained freedom. Cast all restraint aside. If society is thrown into confusion and children are blighted by divorce, and impurity poisons social life at the fountain, do not hesitate to live your own life; you have a right to happiness. Take it."

So the devil of evil talks to his victims to-day, profaning the great words freedom, love, and life, and making them mere synonyms for abject bondage, lust, and hard, brutal selfishness; and the misery, disillusion, vulgarity, and tragedy that are the harvest of his lies are written in every newspaper. "There is no battle of life," he says, as he betrays to dishonor and spiritual shame and death all those who believe him.

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NO GLAD TIDINGS FOR QUITTERS

F. M. G. P. in a letter to the New York "Sun" criticises Billy Sunday because he "preaches human goodness." He summarizes his letter in the following closing sentence: "God cannot work until man quits the job."

He says that he has committed forty chapters of the New Testament to memory. We wonder what he did that for. We should have thought that quite a job.

Where did F. M. G. P. get his notion that God cannot work until man quits the job? Perhaps from a certain type of the old evangelism which sang a verse something like the following:

"Nothing either great or small
Remains for me to do.
Jesus died and paid it all,
All the debt I owe."

Which is no better theology than poetry.

Certainly he did not get it from the Bible. The message of the Bible from cover to cover is like that of the old Greek motto: The gods help those who help themselves.

Moses leads Israel to the edge of the Red Sea. The rocks bar their way on the right. The sea blocks their way in front. Pharaoh's army is in the rear and on their left flank.

"Stand still and see the salvation of the Lord," cries Moses.

Not so. The Lord replies:

"Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

God helps those who help themselves.

Moses dies. Joshua, who has been Moses' body servant, is told to take his master's place. No wonder that he hesitates. What is the message to him? God can do nothing if you undertake the job? No! It is this: "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." God is the companion not of the cowards but of the brave. He is with the men who do not quit the job. He has no use for quitters.

God helps those who help themselves.

David is riding alone. He comes to a turn in the road. A troop of the enemy file out from their hiding and stand athwart his path. There is no escape. He does not stop to pray. He prays as he rides. He dashes through the troop of would-be captors, leaps over the wall at their back, and is gone before they have recovered from their surprise. And afterwards he celebrates the event in a psalm of thanksgiving:

"By my God I have run through a troop.
By my God I have leaped over a wall."

God helps those who help themselves.

Israel has spent seventy years in captivity. The time planned by God for their deliverance is at hand. Isaiah tells them so. "Her warfare is accomplished, . . . her iniquity is pardoned." But to accept deliverance will cost the people a long journey across the desert, and the perils and discomforts of a pioneer life in the abandoned land of their fathers. A new generation has arisen, to whom Jerusalem is little more than a tradition. They have their homes and their business in the land of their exile. Some are disinclined to the adventure. Others are inert, hard to move. Why change? Isaiah strives to awaken in them patriotism; to enkindle in them hope; to inspire in them their fathers' faith in their fathers' God; to arouse them to action. "Prepare ye the way of the Lord," he cries; "make straight in the desert a highway for our God." They need not wait for him. He is waiting for them. They must prove the earnestness of their desire by the vigor of their endeavor. God will not work until they undertake the job.

God helps those who help themselves.

When Christ helped men he always gave them something to do. He told the paralytic to stretch forth his hand, and in stretching it forth it was healed. He told the impotent man at the Pool of Bethesda to take up his bed and walk, and power came with his getting up. He told the lepers to go to the Temple at Jerusalem and report to the priests, and as they went they were cured.

And before Jesus finally left his disciples he gave them their mission and laid on them their responsibility. "As the Father hath sent me," he said, "even so send I you. . . . Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." What is this but saying to us: You are to do the work. The world will be what you make it. You can purify the world if you will. If you do not do it, it will not be done. What is this but

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repeating the message of Isaiah: "They that wait upon the Lord"—not wait *for* him, wait *on* him, are his servants, do his work—"shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

God helps those who help themselves.

Committing chapters of the New Testament to memory may be a good thing. Taking its lessons to heart is much better. F. M. G. P. has the Bible message exactly reversed. "God cannot work until man quits the job"? On the contrary: He cannot work if men do quit the job. For God works for men through men. We pray for bread: he gives us a prairie. We pray for strength: he bids us use what strength we have. "A woman," said Mr. Beecher, "prays for patience; and God sends her a green cook." Faith is not a substitute for endeavor; it is an inspiration to endeavor. Through faith men "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens."

God helps those who help themselves.

THE STORY OF THE WAR

BY GREGORY MASON AND GEORGE KENNAN

I—A REVIEW OF THE WEEK

BY GREGORY MASON

THE superiority of the modern gun to the modern fort, which is the superiority of an irresistible force to a supposedly impregnable object, and which was the lesson taught by the fall of Liège, Namur, Maubeuge, and Antwerp, is being reiterated and exemplified again in the Dardanelles by the action between the Turkish forts and the war-ships of the Allies, which in tonnage constitute the greatest armada ever assembled for battle.

Perhaps the next generation will find the armor-makers having the better of the gun-builders in the contest that has been carried on between them and their forebears since the days of stone slings and bucklers of mammoth hide; but to-day it is clear that no fortifications are impervious to the missiles devised by Krupp and his compeers.

It is true that the guns of the Sultan's forts are inferior to the guns of the attacking war-ships. According to the British Admiralty, the four forts at the mouth of the Dardanelles which were reduced in the actions that constituted the most important military event of the week of February 24 to March 3 had among them only ten 10.2-inch guns, four 9.2-inch guns, and two weapons of 5.9-inch caliber. Against them we know was England's new sea monarch, the Queen Elizabeth, with eight 15-inch rifles, assisted by British and French vessels possessing at least thirty-two guns of 12-inch bore. But even had the forts been as well armed as the allied fleet, I believe they must have fallen eventually, for a battle-ship is a moving target difficult to hit, whereas a fort, unfortunately, cannot maneuver, but must stand still and be pulverized once the attacking force gets the range of it.

Nevertheless, if the forts of the Ottoman ruler had been more heavily gunned, they might have sorely injured some of the French and British vessels before being silenced by the ships. The only damage thus far inflicted upon the latter seems to have been the injury to the British battle-ship Agamemnon, which had three men killed and five wounded by a shell from one of the forts which have succeeded the old castles (such as those pictured on another page) built by Mohammed II in 1462 to guard the strait which was the Hellespont of Leander, Xerxes, and Alexander.

A LESSON FOR AMERICA

There is a lesson for America in the destruction of these forts. For instance, what would happen to the fortifications of New York with their 12-inch guns if a fleet of Queen Elizabeths with rifles a quarter larger in caliber should bombard the metropolis

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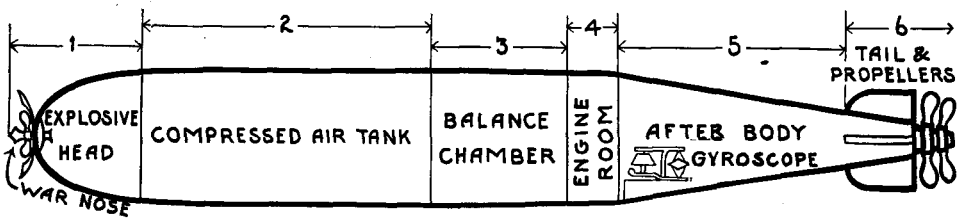

THE WEAPON WITH WHICH GERMANY HOPES TO BLOCKADE THE BRITISH ISLES

Diagram of the Six Principal Parts of a Torpedo

The torpedo of to-day has developed into a very dangerous weapon and plays an important part in the war now waging in Europe. The diagram shows a torpedo of the type used by practically all the submarines and destroyers of the warring nations. This torpedo appears in shape similar to a huge steel cigar, weighs about 1,452 pounds, is 16½ feet long, with a diameter of 18 inches at its widest part, and can travel a distance of 4,000 yards at the rate of 29 knots an hour. Beginning from left to right, the diagram shows the construction of six distinct and separate parts. (1) Explosive head. At the apex of this head is the war nose. When this nose comes in contact with any hard surface, such as the hull of a ship, the mechanical arrangements of the nose connect and ignite the 200 pounds of wet gun cotton in the head, causing a terrific explosion. Near the point of the war nose are knife blades that cut their way through the mesh which the battle-ship sometimes spreads out in the water for protection. (2) The compressed-air chamber. This tank contains enough power to drive the engine on its deadly mission. (3) The balance chamber, which contains the pendulum and other mechanical apparatus for vertical steering and for controlling the depth of the torpedo. (4) The engine-room, containing a small but powerful four-cylinder air engine. (5) After body. In this part of the torpedo is the horizontal steering device. A gyroscope acting in a fixed plane through the medium of a steering engine and vertical rudders steers the torpedo in the direction desired. (6) Tail and propellers. These are the only mechanical parts of propulsion and steering visible. At the tail end are twin propellers which revolve on separate shafts, in tandem, or a shaft within a shaft.

some fine morning? Congress has been reassured by the statement that our 12-inch weapons can be given a longer range by aiming them higher, but to get this increase in range the weight of the projectile must be decreased to such an extent that such revised weapons would seem to have slight efficacy against a ship armed with rifles which can throw about a ton of metal twenty miles.

After the silencing of the outer forts on the Dardanelles, it is reported that the Allies landed artillery to complete their reduction. Mine-sweepers then proceeded up the straits which Leander swam, removing the hidden dangers moored there by the Turks. Gradually the war-ships followed, shelling impartially the batteries on the sloping and fertile Asiatic side and on the steeper and more barren European shore as they progressed. The despatches published as this article goes to press announce the destruction of the batteries of Kilid Bahr and Fort Sultanie, at the narrowest part of the Dardanelles.

There is still much work cut out for the Allies before they reach Constantinople. Their ships are now in the most dangerous section of the strait—an elbow so abrupt that they can be fired at from all sides. But, to judge by the comparative ease of their progress thus far and by their evident determination to spare no cost in ships and men to take the Golden Horn, the capture of the historic city is imminent. Such a consummation would be one of the salient historic events of the centuries.

THE SLAVIC TIDE TURNS

The Russians during the week have turned in their retreat along the East Prussian front and apparently have pushed back the Germans an appreciable distance all along their line, which last week followed in general the course of the Niemen from Kowno to Grodno and thence extended southwest to Plock.

However, after seven months of war, marked by a succession of Russian advances and retreats over the terrain comprised partly in East Prussia and partly in Poland, it is evident that we must not attach too much importance to reports of advances by either side in this region.

Russia seems unable to penetrate beyond the German strategical railway belt in East Prussia, and Hindenburg is apparently held to these railways by a tether that is not long enough to stretch into Warsaw. Until the Russians break these German communications, or until the Germans take Warsaw and threaten the interior beyond, these Russo-German operations will not have much of definiteness or decision about them.

HINDENBURG, THE HERO

We owe it to this eastern campaign, however, that it has produced the most picturesque and dramatic figure of the war—

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General von Hindenburg, who was called from retirement to lead the German eastern army because of his intimate knowledge of the terrain in this region. This knowledge he acquired by years of puttering over the swamps of East Prussia with a corporal's guard loaned him by the commander of the Königsberg fortress, who considered the old strategist a little soft in his head, but was good-natured enough to humor him.

Now Hindenburg is the hero of Germany. A German barber in New York recently suggested to a friend of mine that if Germany were to become a republic to-morrow Hindenburg would be unanimously chosen for President! Hindenburg's field headquarters, it is said, are cluttered with boxes of candy and cigars, bottles of perfume and liqueurs, yards of lace and pounds of tobacco, sent to him by admirers in the Fatherland. And to make his elevation complete, the University of Königsberg, which has been saved from the Russian reach so many times by Hindenburg's agility, has conferred upon its grizzled rescuer degrees in divinity, philosophy, law, and medicine. Such is popularity in Germany!

BRITISH AND GERMAN REPRISALS

The announcement by Mr. Asquith, the British Prime Minister, of the intention of Great Britain and France "to prevent commodities of any kind from reaching or leaving Germany" is a serious blow to the hope that England and Germany will reach the compromise recently suggested by Germany and forwarded to England by the United States Government in its anxiety to safeguard neutral shipping.

Briefly, this proposal was that Great Britain should permit the export to Germany by neutrals of foodstuffs intended for the consumption of Germany's civil population, in return for the elimination by Germany of her recently instituted war zone about the British Isles. Unless England can now be persuaded to accept the compromise in the form submitted by America and confirmed anew in part by Germany, more reprisals may be expected from the Fatherland, rather than an abandonment of those that she has begun.

Mr. Asquith's declaration of Great Britain's projected policy is frank and brief. On the grounds that Germany was the first to flout the law of nations, he maintains that it is necessary for her opponents to retaliate. And he assures neutrals that England will deal with neutral vessels humanely, if she does not deal with them strictly according to the best international usage.

After asserting that in the establishment of a war zone with submarines Germany fulfills none of the "obligations" of international law, Mr. Asquith says:

"Her opponents are therefore driven to frame retaliatory measures in order in their turn to prevent commodities of any kind from reaching or leaving Germany.

"These measures will, however, be enforced by the British and French Governments without risk to neutral ships or neutral or non-combatant lives, and in strict observation of the dictates of humanity. The British and French Governments will therefore hold themselves free to detain and take into port ships carrying goods of presumed enemy destination, ownership, or origin."

VISCOUNT BRYCE ON ENGLAND AND AMERICA

It would be well if all Britons and all Americans possessed the poise, self-restraint, and unfailing intuition that are evidenced in an article by Viscount Bryce, former British Ambassador to the United States, which was recently published in the London "Chronicle." Clearly and convincingly, with sympathy but without maudlin sentiment, he develops for his fellow-Britons the exposition of the title of his article—"The Position of the United States in the War."

After declaring that the sympathy of Americans is overwhelmingly with the Allies, because most Americans are convinced that "Germany was the aggressor and had put herself utterly in the wrong by the invasion of Belgium," Lord Bryce does not find it necessary to condemn the American Government because it has not protested against the lawless acts of the Kaiser, and he feels that the United States, in the pursuit of its rights with England, has conducted itself with "courtesy and moderation, which our own Government reciprocated, and which has enabled the discussion to proceed with good temper and good feeling."

The distinguished Briton ends with this ringing tribute to the warm-heartedness of Americans, evidenced by their generous giving to relieve the suffering caused by the war:

"No people exceeds, if indeed any people quite equals, the people of America in compassionate sensitiveness for suffering, and in the open-handed generosity with which they hasten to relieve it. Their love of liberty is

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equaled only by their sense of human brotherhood."

"AMERICA UNREADY"

Another interesting reflection of what the attitude of Britons is to Americans in these parlous times is found in a recent utterance of the Rt. Hon. David Lloyd George, Chancellor of the Exchequer. Apparently it is to him inconceivable that America can be considered an enemy of England.

"If Germany is triumphant over this country," said Mr. Lloyd George, "she would be practically dictator of the world." And where, he asked, "could we then look to a chivalrous country to protect us—to America?

"If countries like France and Russia, with huge armies, and we, with the most powerful navy in the world, could not face this terrible machine, how could America step in? It would be more than America could do to defend her interests in her own continent. America is more unready than we were."

THE DACIA CAPTURED

Doubtless the capture of the American cotton-laden steamship Dacia in the English Channel by a French cruiser was prearranged. There are several reasons why the Allies deemed it better to have the dispute over the former Hamburg-American Line steamer, whose cargo was destined for Germany by way of Rotterdam, lie between the United States and France rather than between the United States and Great Britain. For one thing, French prize court law is stricter than English, for since 1694 France has refused to recognize any transfer of a vessel from an enemy to a neutral unless it was arranged by acts in good faith before the commencement of hostilities. England, on the other hand, like the United States, has admitted the validity of such transfers. For another thing, as England has already taken into port the American steamer Wilhelmina, it was probably deemed advisable by the diplomats of France and England to let France take a trick this time, in order that the Allies might present a united front against any protests from America.

THE AUSTRIAN "RED BOOK"

Austria does not strengthen her case by the publication of her long-overdue "Red Book" of diplomatic correspondence. This most recent addition to the stock of varicolored literature of the war is belated indeed, for the last despatch included in the "Red Book" is dated August 24, 1914.

The "Red Book" is devoted largely to the consideration of Austria's case against Servia. Whatever of impartial sympathy might be gained by a recital of the doubtless many maddening and unjust acts of Servia is lost by the disclosure later on that Austria had assurance all the time that Germany would back her to almost any limit against Russia. This, as we already knew, was the reason for Austria's obstinate refusal to submit her quarrel with Servia to arbitration.

Austria's weakness with the neutral world remains the same. If one of two men in an altercation offers to submit his demands to the judgment of a tribunal, but the other man insists on bringing the affair to blows, neighbors who are disturbed by the violent quarrel are naturally disposed to side with the man who was willing to be peaceable.

New York City, March 3, 1915.

II—RUSSIA AND CONSTANTINOPLE

BY GEORGE KENNAN

THE steady progress that the combined fleets of Great Britain and France are making in the Dardanelles, and the possibility, if not the probability, that they will force a passage, seize Constantinople, and open the whole waterway from the Mediterranean to the Black Sea, raise international questions of the utmost importance to the world in general, and to the Russian Empire in particular. Among such questions are: How will the capture of Constantinople by the allied fleets affect the plans and interests of Russia? Will she acquiesce in the occupation of that city and the domination of the waterway on which it stands by the very Powers that blocked her access to the Mediterranean in 1853–6, and again in 1878? Will she send an expeditionary force across the Black Sea to co-operate with her allies in the final operation, and thus establish a right to participate in the seizure and occupation? If Constantinople be taken, how will it be governed in the interval between the capture and the final settlement of disputed questions at the end of the war? Finally, if Russia

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relinquishes her claim to permanent possession of Constantinople, what compensation will she demand in the shape of territorial indemnity in Asia Minor, and possibly in the Holy Land? These are all questions that must soon be answered, but at the present moment most of them seem to bristle with difficulties.

When, under the influence and perhaps at the instigation of the Kaiser, Turkey entered the war and sent her cruisers to bombard Russian ports on the Black Sea, the first thought of every Russian undoubtedly was, "Now at last we shall have a favorable opportunity to seize Constantinople and get the access to the Mediterranean for which we have fought so many times." The Czar issued a manifesto to his people, in which, after reciting the hostile acts of Turkey, he said:

"We have directed our Ambassador in Czargrad and all of our consuls to leave the Turkish Empire. With perfect calmness and with trust in the help of God Russia will meet the attack made upon her by the ancient persecutor of the Christian faith and the Slavonic peoples. Our brave army has vanquished the Turkish hordes in times past, and now, once more, we shall conquer the enemy of our native land. We firmly believe, and the whole Russian people believes, that the ill-advised interference of Turkey in the present struggle will not only hasten the progress of events that for her will be fatal, but will also open for us a way to the solution of the historic problems connected with the Black Sea which we have inherited from our ancestors."

The significant use of the name "Czargrad" (Czar's City) in this manifesto, instead of the better-known name Constantinople shows clearly the tendency of the Russian Emperor's ambition. He hopes—or at that time hoped—not only to control the outlet of the Black Sea, but to take his seat in the "Czar's City" on the throne of a new Byzantium. His ambition and hope were undoubtedly shared by an overwhelming majority of his people. At a great Pan-Slavonic demonstration in Moscow on the 24th of January a long procession of Russians, Poles, Servians, and Montenegrins marched through the streets to place wreaths on the monuments of Alexander II, Alexander III, and General Skobelef, and the banners that they carried bore such inscriptions as "On to Czargrad!" "The Christian Cross on the Church of St. Sophia!" and "Hurrah for Poland! Free in Faith, in Language, and in Self-Government!"

At the meeting of the Imperial Duma on the 9th of February, Paul N. Milyukov, leader of the Constitutional Democrats, said:

"We are convinced that the accomplishment of our principal task—the acquisition of the Straits and Constantinople—will be guaranteed in due time, both from a military and from a diplomatic point of view."

Many of the Russian newspapers went even further than this. Some of them discussed the expediency of annexing the eastern part of Asia Minor, including Cilicia and the Mediterranean port of Alexandretta; others, sympathizing with the racial and national aspirations of the Armenians, proposed to create between the Caucasus and the Mediterranean an autonomous Armenian state under the protection of Russia; while at least one—the "Nov"—declared that "after this great war Russia must have her natural boundaries. The terms of peace should give her control of the whole Turkish Empire, including Adrianople and Palestine, and excepting only Arabia, which lies outside the field of Russian interests."

With the desire of Russia to have free egress into the Mediterranean it is impossible not to sympathize. She is situated very much as we should be if the peninsula of Yucatan were extended four hundred miles to the northeastward, so as to leave a passage only three or four miles wide between it and the end of Florida, and if both peninsulas were in the hands of the Mexicans. How should we like it if our southern neighbors controlled absolutely the outlet of the Gulf of Mexico? And yet we should be infinitely better off than Russia is, because we should have a dozen good ports on the Atlantic seaboard as well as free access to the Pacific, while Russia, with a population of 170,000,000, has not a single port on either ocean that is not closed in winter by ice.

During the Turko-Italian War which followed the seizure of Tripoli Turkey closed the Dardanelles to all shipping for a whole month, and two hundred steamers from Russian Black Sea ports were at anchor in the harbor of Constantinople at one time. What would probably be our attitude and our action if the Mexicans, merely because they were engaged in war with somebody else, should close the outlet of the Gulf of Mexico and hold up two hundred steamers loaded with

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produce from Galveston, New Orleans, Mobile, and the Mississippi Valley? To have trade blocked in that way is not only detrimental to national interests, but intensely humiliating to national pride, and no first-class state could be expected to tolerate it. And yet every time Russia has tried to change such a state of affairs she has been held up by a coalition of the great European Powers. In 1878 her victorious armies were at the very gates of Constantinople, but were forced by Great Britain, France, and Germany to retire without accomplishing their purpose.

Why have the central and west European Powers persistently opposed the natural and reasonable desire of the Russians to have free egress into the Mediterranean? Mainly because Russia has hitherto been a mediæval rather than a modern state, and because the establishment in Constantinople of a despotic monarch and a few ambitious men who could use at will all the power and resources of a great population was regarded as a breaking up of the balance of power and a menace to the integrity of southeastern Europe and the security of the Mediterranean littoral. That danger still remains, but it has been lessened by the growth of intelligence and the increasing power of public opinion in Russia, and by the adoption there of at least the form of representative government. It is now offset, moreover, by the still greater danger of the predominance in southeastern Europe of the Teutonic alliance. Russia in control of Constantinople would probably be less menacing to southern and western Europe than Germany in such control. It is not surprising, therefore, that Great Britain should have changed her Near Eastern policy, and should have announced officially that she is "in sympathy with Russia's aspirations" and in favor of giving her access to the sea. (Sir Edward Grey's reply to Mr. Jowett's question in the House of Commons on the 25th of February.)

That the allied Powers already have an understanding with regard to the naval attack in the Dardanelles is almost certain; and it is at least probable that when success seems assured, if not before, Russia will send an expeditionary force across the Black Sea to co-operate with the allied fleets in the Bosphorus, and to participate in the occupation of Constantinople. What will happen when the city is taken—if it be taken—one can only conjecture; but the chances are that, pending the conclusion and the outcome of the war, Constantinople will be held and governed by the armed forces of the three allied Powers, under the direction of a commander-in-chief chosen by them, just as Peking was held and governed after the Boxer outbreak in 1900 and 1901. If Turkey should continue to resist, the Allies would probably maintain a defensive attitude on the Asiatic side, while they pushed offensive operations in Thrace and endeavored to clear the Turks out of Europe. They would not meet with serious resistance, except possibly at Adrianople, because they would take the fortified Tchataldja line in the rear.

The most important of the results that would immediately follow the capture of Constantinople are the release of Russia's surplus wheat and petroleum, and the opening of a route by which she could import military supplies. The sale of her products in the south and west European markets would help her finances, and the possibility of getting arms and ammunition quickly from abroad would greatly increase her fighting power. Since the port of Archangel was closed by ice she has had to get most of her war munitions from Japan through Siberia; but with the Dardanelles open she could draw quickly upon the whole world and partly pay for her imports with her exports.

It is too early as yet to forecast the future of Constantinople, and the only prediction that can safely be made is that, if the city is captured, the waterway between the Black Sea and the Mediterranean will not soon be closed again to the ships of any nation. Whoever may enter into possession of the ancient Byzantine city, the waterway on which it stands will probably be neutralized, under an international treaty, and be thrown open, without restrictions or discriminations, to the commerce of the world.

If Russia had a government like that of Great Britain or France, it would be safe, perhaps, to intrust the guardianship of Constantinople to her people; but so long as she remains an autocracy the world will regard with fear such an extension of her power as the possession of Constantinople would give her. But if she does not rule the city and control the straits, who shall? Greece has perhaps a better title than any other of the neighboring Powers, but Greece is not strong enough. Rumania and the Balkan States are vitally interested in the waterway, but even if they were not all hostile to one another, they are

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open to the same objection. An international commission might be set up to govern the city and the straits, under the joint control and protection of Great Britain, France, Russia, Italy, and perhaps Rumania; but international commissions have not always been successful or efficient in the past, and the social, religious, and political problems with which such a commission would have to deal are very difficult. Great Britain would probably be the safest guardian of the waterway, because she has no desire to dominate either Asia Minor or the Balkans, and no motive for doing so; but would Russia, France, and Italy consent to the permanent occupation of Constantinople by a Power which already has such vast colonial possessions?

Taking all things into consideration, the best practicable solution of the problem would seem to be the creation of a neutral strip or zone which should include Constantinople and the littoral of the straits; which should be under the control of a small international commission appointed by Russia, Great Britain, France, Italy, and Rumania: and which should derive its powers from a carefully drawn and clearly expressed international treaty. If the members of such a commission were the ablest, fairest, most dispassionate men that the treaty Powers could select, they might safeguard for all mankind the narrow passage from the Mediterranean to the Black Sea, and at the same time give to Constantinople a better and freer government than it has ever had.

As for Russian plans and ambitions in other parts of the Turkish Empire, one can only say that her rule in eastern Asia Minor would be at least more enlightened than that of the Turks and Kurds; while the creation of an autonomous Armenian state in that region under her protection would be a distinct gain for civilization.

The Czar and the Russian Church would like, no doubt, to extend their power to Palestine, and to have the guardianship there of the holy shrines which are visited by so many thousands of Slavonic pilgrims every year; but Russia could hardly take possession of Syria and the Holy Land at present without the co-operation of the west European Powers, and such help she is not likely to have.

What the world should hope for, so far as Russia is concerned, is such a change in her form of government as will limit the domination of the Czar and "the spheres," and increase the power of the Duma and the people. When that change comes, the Russians will devote themselves mainly to popular education and the fuller development of the territory they already have. They may then become much more prosperous and powerful than they are now; but they will think less of conquest and territorial expansion, and the world will have less reason to regard them with anxiety or fear.

THE BLOCKADE OF GERMANY

A POLL OF THE NEW YORK AND LONDON PRESS

SOME weeks ago Germany announced that on February 18 she would begin such extensive operations against British commerce that any neutral ship seeking access to a port of the British Isles would be exposed to great danger. Not only because Germany was not able to declare an effective blockade, but because she threatened the lives of neutrals and non-combatants, her declaration was a violation of the recognized rules of war.

Acting on this, the British and French Governments have now issued notes practically identical in form. The declaration of the Allies is summarized in "The Story of the War" in this issue.

A BLOCKADE

The action of the Allies in undertaking to prevent all commodities from reaching or leaving Germany would be a blockade, asserts the New York "Times." "To be binding a blockade must be so effective that access to the invested ports is made too hazardous to be attempted." The "Times" continues:

> If Great Britain is to bring into play a sufficient naval force to stop ships bound to or from Germany, she will, of course, be in a position to menace all vessels disobeying her prohibition with those hazards which constitute the effectiveness of a blockade. . . . If commerce with Germany is actually to be prevented, if Great

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Britain uses sufficient naval force to stop and turn back or detain ships going to or from Germany, then a legal and binding blockade will exist. It remains to be seen whether that is her purpose or whether it is a purpose she can accomplish. Failing to make the blockade effective, she would fail to make it respected. If ineffective, the declaration would be an illegal invasion of neutral rights not materially differing from the German declaration of a war zone. . . . Anything less than an effective blockade will evoke protests such as we addressed to Germany. . . . Neutral nations will not complain of measures that tend to shorten the war, but they may be expected to protest to England, as they have protested to Germany, against any trade embargo that falls short of the perfectly well understood quality of an effective and binding blockade.

"A blockade of an enemy's coast is supposed to be like a shut door," affirms the New York "Sun." "Theoretically it keeps out the merchant ships of neutrals. The presumption is that they will not try to run the blockade; if they do they are subject to capture and can be condemned together with their cargo." Concerning a blockade of the German coast the "Sun" remarks:

The blockade . . . would call for the employment of a considerable number of war-ships by Great Britain and France off the mouths of the Ems, Weser, and Elbe. . . . To use a familiar phrase, Germany is not likely to take the aggression of a blockade lying down. The action of the Allies would force the Germans to take the offensive sooner or later. . . . A supreme test of the sea power of the Allies would come with the declaration of a real blockade of the German coast.

A lawful blockade of Germany by the Allies, declares the New York "World," would entitle them to seize anywhere on earth, going or coming, commerce carried on in violation of that blockade. "For example, a ship from New York for Bremen would be a lawful prize the moment it passed beyond our waters and for every minute of the time that might elapse until it could return to those waters." But—and here is a big But—the "World" adds:

To notify the world in general terms that commerce with Germany is forbidden, without declaring a blockade and without accepting its responsibilities, amounts to a declaration that neutrals as well as belligerents are involved in war.

In comment on this plan the New York "Press" says:

As for the United States, we may suffer, very likely we shall, more than any other neutral nation from the blockade which will let nothing go into and nothing come out of Germany. But we must take our share of the hardship with the best grace of all; for the paramount doctrine of blockade is written in the whole history of our Civil War, which . . . was throttled by blockade.

JURIDICAL NICETIES

The New York "Mail" notes that the war has now added Mr. Asquith's phrase about "judicial niceties" to Herr von Bethmann-Hollweg's "scrap of paper" in its collection of international cynicisms. In the New York "Times's" report of Mr. Asquith's speech we read the word "juridical," not "judicial."

To the New York "Evening Post" it appears as if Mr. Asquith were jealous of the laurels of Chancellor Bethmann-Hollweg, with his "scrap of paper," "when he declared in Parliament that England was not going to be prevented from working her will on her enemy by 'judicial niceties.'" The "Post" refers to the comment of the London "Morning Post," that Great Britain is now throwing into the sea "the whole strangling web" of "judicial network." The New York paper then comments:

There can be no doubt what this means. The judicial niceties are the accepted principles of international law. The judicial network is a solemn international agreement—the Declaration of Paris—to which England set her hand and seal, but which she now proposes as coolly to violate as Germany violated her pledge to respect the neutrality of Belgium.

If we put the thing thus sharply, it is partly because of the deep regret and disappointment caused by England's stooping to the level which Germany had previously reached—the level of nations that proclaim a necessity which knows no law. Till now the British had taken care not only to have a good cause, but to make it appear good in the eyes of the world. But such a frank repudiation of international law and of a treaty as the English Government to-day proposes will go far to rob England of the moral superiority which she appeared to have at the beginning of the war. . . . The Declaration [of Paris] did lay it down specifically that "the neutral flag covers enemy's goods, with the exception of contraband of war." It was in view of this and other agreements of the nations that Admiral Mahan wrote in his "Influence of Sea Power:" "The principle that the flag covers the cargo is forever secure." But it is now openly flouted by the English Government.

WHAT SHALL WE DO?

The New York "Staats-Zeitung," the organ of the pro-Germans, after saying that

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German submarines have carried the war to England's threshold and made British waters a theater of war, and that Germany cannot be starved out if regard is to be paid to existing international opinion and to the demands of ordinary humanity, declares the embargo to be the next thing in order. It continues:

England adopts the measure from the period of the Napoleonic wars, and brings again into use the proclamation of an absolute embargo, the interdict of all commercial intercourse with the enemy. . . .

The question now at issue is whether the neutral states—whether, first of all, the United States—will permit this arbitrary interference with their entire commerce.

The New York "Tribune" adds:

The duty to establish our view, our position, must now devolve upon the Government. For the American public there is the duty of examining this, as all other international questions, from the American point of view, with regard not to individual sympathies, but to wise and patriotic National policy.

The New York "Herald" quotes Prince Bismarck as follows:

"The measure in question has for its object the shortening of the war by increasing the difficulties of the enemy, and it is a justifiable step in war if impartially enforced against all neutral ships."

The "Herald" comments as follows:

This . . . reveals the highest German authority justifying the extreme measures now announced by the Allies to "increase the difficulties of the enemy" with a view to bringing the war to a speedy conclusion. If, as a result of these measures, neutral commerce is temporarily embarrassed, this embarrassment will be more than compensated for by the earlier cessation of hostilities.

WHAT DO THE ENGLISH SAY?

After the interesting variety and sharpness of comment by American papers we find the English papers much more nearly of one stripe. Concerning the means to be employed in the war zone and to be employed in the gigantic blockade the London "Chronicle" speaks practically the language of the entire English press in noting as follows: "The German methods show no consideration for neutral or enemy. They sink ships at sight, without inquiring whose they are or what they carry. They leave the crews to take their chance in open boats." The "Chronicle" continues:

These savageries are unprecedented, and, so far as we are concerned, will not be imitated. The object of the allied Governments is to obtain the same advantages against Germany that she claims to obtain against us, but to claim it without outraging humanity and without inflicting upon neutrals any particle of avoidable hardship.

Admittedly the whole development is an excursion into what has hitherto been disallowed by international law, but it is not we who initiated it. We only follow reluctantly where the enemy have led.

Neutrals who regret it must remember that they themselves are not without responsibility for the breakdown of international law. The war has been one long series of unconcealed and systematic infractions of it by Germany, and no neutral has yet protested officially against any of them.

The new policy, if vigorously carried out, will enable the enemies' oversea supplies of food and raw materials to be completely stopped whether they are consigned to Germany or whether, as has been the usual practice, they are sent via Holland or Denmark or Italy. The shipment of American food into Germany through Denmark alluded to in the reply to the United States note can scarcely recur.

The London "Mail" says:

The Allies will, in fact, observe all the rules laid down by the United States courts in the blockade of the Southern coast during the Civil War, and they will take every possible step to avoid wanton injury to neutrals. They decline to be bound by the network of legal subtleties for which Germany has shown not the faintest regard, but they will observe the great and fundamental principles of international law.

"What is being done is being done in reply to the denial to neutrals of all rights whatsoever in the proclaimed area—even of the right to live," explains the London "Telegraph," and declares:

The first interest of neutral nations is the vanquishing of the power which has openly set out to destroy neutral lives and property indiscriminately with those of its enemies whenever it thinks fit.

The London "Morning Post" thinks, however, that "neutral countries will, of course, still complain," and adds:

Neutrals have always complained in war since the beginning of time, but no neutral has ever succeeded in forcing the sea power of England to relax its grip. It is probable that neutrals, when treated with complete courtesy and respect by Great Britain, France, Russia, and Japan, will, on their side, frankly recognize their position and continue to endure these

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inconveniences, which we must all deplore, but which are not, after all, the greatest of the misfortunes that now afflict this groaning world.

The London "Times" thus concludes:

We base our policy upon reason, common sense, and justice, and in carrying it out we shall observe the rules of honesty and the precepts of humanity. . . . We shall regret any loss and inconvenience which this policy may occasion to neutrals, but we beg them to remember that we resort to it against a system which involves the murder of their seamen and the sinking of their ships.

CHRISTIANITY AND WAR

In The Outlook for March 3 there were printed extracts from many letters relating to Dr. Frank Crane's recent article and The Outlook's comment. To those we add one letter entire, as it seems worthy of special attention.—THE EDITORS.

I HAVE just read in your issue of February 3 the brilliant but what I believe the mistaken and misleading theses of the Rev. Frank Crane upon war. As his personal manifesto is couched in such vehement pacifist phrases, I am tempted to chide his violent individualism, but I offer simply a counter series of propositions, not in the interest of militarism but of Christian common sense. Monoideism, in either the Tolstoyan or militarist, is academic when it is not vehement. Both need the saving power of contact with actual life and a sane idealism.

1. Christianity in spirit is antithetic to militarism. Christ, however, recognized that wars would be a part of near world history, and the soldier as a needed adjunct of the social state. His treatment of the centurion indicates no condemnation of the performance of a necessary function of the Empire. His life and teachings are in contradiction of the war spirit, but he indulged in no ultra-pacifist counsels of perfection.

2. The Christianity of Christ, as the early Christians regarded it, did not contemplate centuries of future history, but an early termination of this earthly stage of existence and an early return of himself in glory. Christ's doctrine of pacifism was restricted to the individual, family, neighbors, and the society he established. Of nations and nationalism, as we understand them, he had nothing to say. For the nation as a nation he had no word of command. He did not deny the right of a small nation to exist or defend itself. He did not mock at patriotism in Jew, Roman, or Greek. Paul certainly did recognize the right of nationality and God's appointment of it.

3. The Christianity of Christ makes for universal peace through a world-wide brotherhood; but this is an affectional, spiritual cosmopolitanism—a social and religious ideal which either ignores nationalism *per se* or, if you please, rises above the visible, practical organization of the national life in the contemplation of a descending kingdom of God over all and in all.

4. Christ disallowed personal, private vengeance and retaliation, and insisted upon self-effacement to the point of personal despoliation. If Dr. Crane has made up his mind to let any piratical nation shoot him down without any personal resistance, he is welcome to his theory and individual exit from life. I am not.

5. But what a man may suffer in loss of property, family, and life for himself would be pusillanimous and un-Christian if inflicted upon the helpless and innocent of his own family and nation. The protection and defense of the weak and the institutions which symbolize and conserve justice, purity, and righteous government are in strictest accord with the noblest Christian lives that ever lived. Abraham Lincoln, Robert E. Lee, Stonewall Jackson, and scores of others might well be exemplars of Christian manhood for Dr. Crane and any other violent pacifists.

6. There is a police power and a defensive obligation resting upon the state which requires trained and authorized military force to make law and order effective both within and without its borders.

7. Defensive warfare, so long as there are treaty-breaking, piratical nations, is not only sane and just, but a holy obligation.

8. Preparations for defensive warfare in the face of brigandage are an obligation resting not only on expediency but on duty. Militarism feeds on different aspiration and

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philosophy than "watchful waiting" and national protection.

9. Whether we have or have not a sufficient military and naval force for such protection of the United States is primarily a matter for the governmental experts in armament, strategy, and tactics to determine for us. The spirit which controls their use is in us. Fitful as our democracy may be, it is not militaristic in its character.

10. A rightful preparedness for defense is perfectly compatible with the peace movement and the aim of Christianity.

11. An international peace force on land and sea to which recalcitrant nations shall be amenable is a plea not in accord with complete pacifism, but justifies military force regulated by international law and executives.

12. We insist that the Christian spirit and programme of Jesus Christ, which are ethical at the core, will gradually and surely transform the ignorance, fear, and greed of citizens and nations into national brotherhood and a league of peace.

Philadelphia. EDWIN HEYL DELK.

FRENCH PROOF OF GERMAN ATROCITIES

BY RAYMOND WEEKS

PROFESSOR OF ROMANCE LANGUAGES, COLUMBIA UNIVERSITY

It was only after the most careful consideration that we decided to publish the following article. We have not laid stress on this aspect of the war, partly because there is no good end served by dwelling on the sensational, and partly because most of the reports of such deeds as are here related have not been authenticated. The only occasion on which we have referred at any length to atrocities was at the time of the publication of the Belgian Commission's report, when names and dates were given. Newspaper accounts of similar outrages alleged to have been committed by the Russians in Poland have appeared, but nothing resembling authentication of these reports has reached us. This article is so dispassionate, however, and based on such compelling evidence that we have felt under obligation to print it. The French Government has issued an official statement of atrocities committed in French territory, buttressed by reference to such documents as those from which Professor Weeks quotes. Professor Weeks himself has seen hundreds of such blood-stained and mud-stained diaries. We have in our possession a copy of Professor Bédier's pamphlet to which he refers. Professor Bédier, it should be noted, is an acknowledged scholar of high rank, whose business it is to study documents, and whose writings are of recognized authority.—THE EDITORS.

THERE have been among the belligerents so many accusations of atrocities that thousands of neutrals have ended by declaring that in all probability the pot is as black as the kettle—which is the result desired by the guilty party, if there is any. But what if evidence can be adduced which one of the belligerents will find it impossible to refute—evidence which carries instant conviction? Such evidence exists in large quantities; it is written in German by German soldiers, and it proves the guilt of Germany.

This evidence was brought to my attention toward the close of August at one of the French Ministries, where there were about eight hundred and fifty diaries which had been taken from the bodies of German dead or from German prisoners. I gave it as my opinion that, while most neutral countries would accept as authoritative whatever transcriptions and translations the Republic might publish from these documents, a more scientific plan would be to publish facsimiles with the transcriptions and translations. The same plan evidently occurred independently to M. Joseph Bédier, to whom was intrusted the publication of the significant documents. A first portion of the incriminating evidence has just appeared—"*Les Crimes Allemands,*

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d'après des Témoignages Allemands," par Joseph Bédier (Colin, Paris, 1915, 50 centimes).

It is not necessary to introduce M. Bédier to the university public in the United States, where the distinguished professor of the Collège de France is esteemed the best living authority on mediæval French literature and the most recent molder of methods of research in our literary seminaries. More than that: whoever says "Joseph Bédier" has not only spoken the watchword of scientific research, but that of the most absolute, the most impeccable honesty. No qualified savant can be found, even in Germany, who will doubt the integrity and fairness of M. Bédier. Here, then, is a scholar who is trained as few are to know the value of written documents, and who at the same time would not falsify so much as a comma for any consideration on earth.

And what do the documents show? That pillage and murder were the order of the day of the German troops in Belgium and France. Here is a translation from the diary of a Saxon officer (member of the One Hundred and Seventy-eighth Regiment of the Twelfth Corps d'Armée, First Saxon Corps). He thus describes what happened at the village of Gué-d'Ossus, in the French Ardennes:

"August 26. The admirable village of Gué-d'Ossus (Ardennes) was given over to burning, although it is said to have been innocent. They tell me that a cyclist fell from his machine, and that in his fall his gun went off of its own accord; shots were instantly fired in his direction. Male inhabitants were simply cast into the flames. It is to be hoped that such atrocities will not occur again."

We understand here that the man who fell from his bicycle was a German cyclist. The style of the diaries is, of course, frequently laconic.

This same Saxon officer had already seen similar atrocities, for he wrote three days earlier as follows about the Belgian village of Bouvignes, which is just north of Dinant:

"Through a breach made in the wall from behind we penetrate into the property of a well-to-do inhabitant, and we occupy his house. Passing through many rooms, we arrive at the front door-sill, where lay the body of the proprietor. Inside the house our men conducted themselves like vandals and destroyed everything. In the country outside the spectacle of inhabitants who had been shot and who lay stretched out on the earth defies description. The point-blank fusillade had almost decapitated them. Every house was searched even to its most hidden recesses, and the inhabitants were dragged from their concealment. As for the men, they were shot. The women and children were shut up in a convent, from which shots had been fired. The convent, for this reason, is about to be set on fire; they can redeem it, however, if they give up the guilty persons and pay a ransom of 15,000 francs."

A brief description of the horrors which occurred in this or some other villages in the same vicinity is to be found in the diary of a soldier named Philipp (native apparently of Kamenz, in Saxony, and member of the First Company of the First Battalion of the One Hundred and Seventy-eighth Regiment). He wrote under date of August 23:

"At ten o'clock at night the First Battalion of the One Hundred and Seventy-eighth descended into the village which was burned to the north of Dinant. Sad and beautiful spectacle, and one to make you shiver. At the entrance of the village about fifty citizens, who had been shot for having traitorously fired on our troops. During the night many more were likewise executed, so that we were able to count over two hundred. Women and children, with lamps in their hands, were forced to witness the horrible sight. We then ate our rice among the corpses, for we had eaten nothing since morning."

And what shall we think of the following statement, copied from another diary under date of August 22:

"Langeviller, 22. Village destroyed by the Eleventh Battalion of Engineers. Three women hanged from trees—the first dead I have seen."

Who were these three women? What had they done? Telephoned, perhaps, that the enemy was coming, or refused to give information about the French army? And why, among scores of German officers—*Kulturträger*—who passed with their troops, was no one found to order the cutting down and burial of those three pitiable forms?

Many other passages, some of them impossible to relate, show how French and Belgian women were treated by the invaders. The same diary, under date of a week later, shows this scene of horror:

"In this manner we destroyed eight houses with their inhabitants. In a single one were killed with the bayonet two men and their

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wives, also a girl of eighteen. It almost made me feel bad to see the little girl, for her glance was so innocent, but one could not control the excited band, for at such moments they are not men but beasts."

Again, another diary says that at Orchies a woman was executed for failing to stop at the cry "Halt," whereupon the entire locality was burned. The Saxon officer of the One Hundred and Seventy-eighth Regiment reports that in the vicinity of Lisognes, in the Belgian Ardennes, a chasseur from Marburg placed three women in a line and killed them all with a single ball.

Still another case. Reservist Schlauter (member of the Third Battery of the Fourth Artillery Regiment of the Guard) writes in his diary:

"August 25. Of the inhabitants of the city, three hundred were shot. Those who survived the volley were requisitioned as grave-diggers. You ought to have seen the women at this moment! But we have to do it."

There are cases where the writer of a diary expresses his condemnation of the excesses of the German troops. A soldier of the Sixty-fifth Regiment of the Landwehr says of certain of his companions:

"They do not conduct themselves like soldiers, but like highway robbers, like bandits, like brigands, and are a dishonor to our regiment and army."

A soldier of the Twelfth Regiment of infantry of the reserves confides to his diary:

"Unfortunately, I am forced to record an act which ought not to have occurred; but there are, even in our army, buggers who are no longer men, swine, to whom nothing is sacred," and the writer relates a disgusting case of sacrilege.

One more similar case. Paul Glöde (Ninth Battalion of Engineers, Ninth Corps) wrote:

"August 12, 1914, Belgium. One can obtain a picture of the rage of our soldiers when one sees the destroyed villages. Not a house left intact. All that can be eaten is requisitioned by individual soldiers. One saw piles of human beings who had been condemned and executed. Small pigs were running around seeking their mother. Dogs, chained up, had nothing to eat or drink, and the houses burned over them. But hand in hand with the just wrath of our soldiers goes a pure vandalism. They take pleasure in setting fire to villages already entirely abandoned. It hurts me to see the inhabitants. Even if they do use unfair weapons, they are, after all, only defending their fatherland. The atrocities which these citizens have committed, or will commit in the future, are avenged in savage fashion. Mutilations of the wounded are the order of the day."

This statement goes hand in hand with the order of the day promulgated on the 26th of August over the signatures of General Stenger, commandant of the Fifty-eighth German Brigade, First Lieutenant Stoy, and Colonel Neubauer:

"Commencing with to-day, no more prisoners will be taken. All prisoners are to be killed; also the wounded, armed or unarmed. The prisoners, grouped together in large convoys, are to be massacred. Let there remain behind us not a single enemy alive."

The fact that the diaries were not meant for publication only adds to the value of their testimony. That some German soldiers, however, are glad to boast of such atrocities in print is indicated by three facsimiles which are to be seen on pages 32, 33, and 35 of M. Bédier's little volume. He there offers a long, damning description, written by Under Officer Klemt, and published in the "Jauersches Tageblatt" of October 18, 1914. This article is entitled "Ein Tag der Ehre für unser Regiment, 24 September, 1914." The author describes an affair which took place near Hannonville, a small village. After telling how the Germans in their charge came upon some French wounded lying in a depression, he says that they slew the wounded. He continues:

"At my side I hear some singular crackings; they are blows from the butt of a gun which a soldier of the One Hundred and Fifty-fourth is bringing down on the bald head of a Frenchman; he is wisely using for this task a French gun for fear of breaking his. Those of us who possess an especially delicate soul do the French wounded the favor of finishing them with a bullet, but the others hew and stick as hard as they can. Our adversaries had fought bravely; the troops before us belonged to the élite. They had allowed us to approach to within from thirty to ten meters, but then it was too late. Sacks and arms cast aside in great number attest that they had tried to flee, but, at the sight of the 'gray fantoms,' fear had paralyzed their feet, and in the narrow path which they were following the German bullet

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had borne them the order 'Halt!' There they lay at the entrance of their shelter of branches, groaning and begging for quarter. But, whether they were lightly or seriously wounded, our brave fusileers saved their fatherland the costly care which it would have been necessary to give them."

The eloquent Klemt carried his recital to his superior, Lieutenant von Niem, who stated above his signature that the recital was exact. The writer even avers that his Royal Highness Prince Oskar of Prussia, informed of the exploits of the One Hundred and Fifty-fourth, declared it worthy of the name of *Königsbrigade*, and he terminates with the sentence, "Night come, with a prayer of thanks on our lips, we fell asleep in expectation of the morrow," which language is quite on a par with that of Moritz Grosse, a soldier of the One Hundred and Seventy-seventh Infantry, who, after describing the sacking of St. Vieth (22d of August) and of Dinant (23d of August), terminates thus: "Throwing into the houses of incendiary hand grenades. In the evening, military concert: *Nun danket alle Gott!*"

The German military authorities are said to have foreseen everything. They even foresaw the need of denying atrocities, as is evinced by a manual called "The Military Interpreter," second edition, Berlin, 1906; publisher, A. Bath. The author is Captain von Scharfenort, an official of the Military Department. This manual, among many useful formulæ, offers a model letter of protest against an accusation of atrocities. This suggestive document is entitled "Letter to the Commander-in-Chief of the Hostile Army," and commences thus:

"In a circular letter of the Minister of Foreign Affairs you have reproached the German troops with numerous violations of international custom.

"According to you, German troops have been guilty of acts of hostility against ambulances; they are said to have made prisoner M. A. in the midst of an ambulance corps organized by him; they are accused of having made use of explosive bullets, of having compelled peasants in the vicinity of S. to dig trenches under fire; they are accused of having attempted to transport provision and munition trains and caissons by protecting them with the conventional sign of Geneva; finally, a physician who was caring for a wounded Prussian soldier is said to have been killed by him.

"Although I was quite sure, *a priori*, that these accusations were false, I was unwilling to rest content with simply assuring you that such things were impossible, and I made an inquiry to discover whether something might have happened which could have been transformed, by reporters unworthy of credence or filled with malevolence, into the monstrosities which were laid at our door."

After stating that the inquiry offered great difficulties because of the vagueness of the accusations, he continues:

"It is exact that M. A. was arrested, and that he had been occupied in caring for the wounded, but his arrest did not take place in the midst of an ambulance corps. It was motivated by the suspicion that the above-mentioned person was in communication with the garrison of S., and his arrest, as also his imprisonment which followed, took place with all of the consideration due to his situation and to his honorability. As to the duration of his detention, the military investigation alone can decide. As for all the other affirmations, I must declare them to be fabrications. Out of regard for the other Powers which adhered to the Convention of Geneva and the declaration of St. Petersburg of November 29 (11 December), 1868, I add here and I affirm that the said-mentioned convention has been observed by the German troops in the most scrupulous manner," etc.

Yes, the German military authorities foresaw everything—except that some of their soldiers' diaries would be captured.

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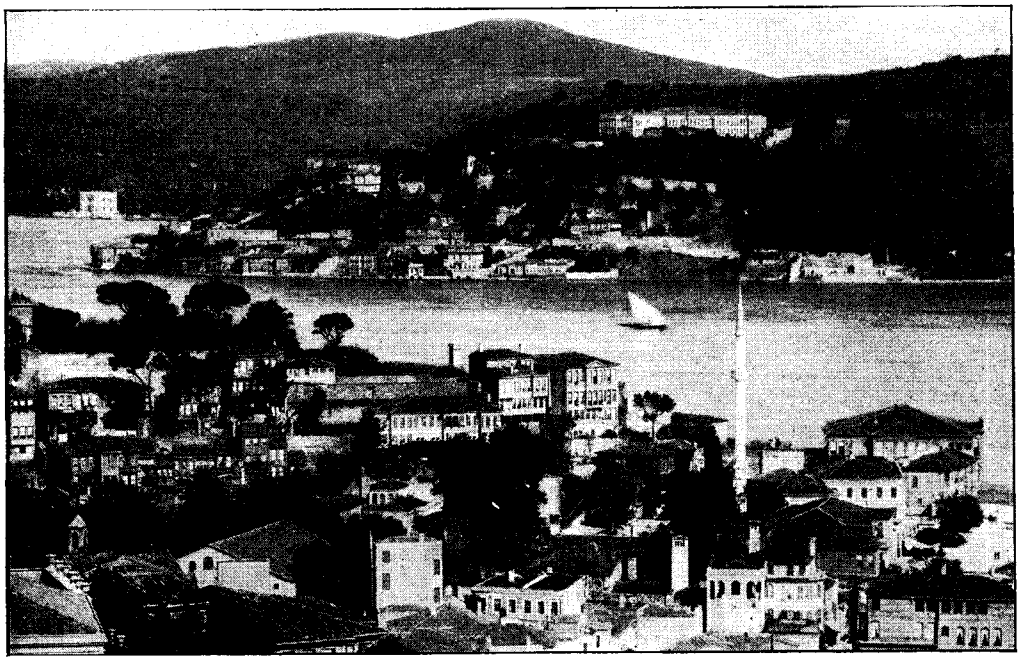
Current Events Pictorially Treated



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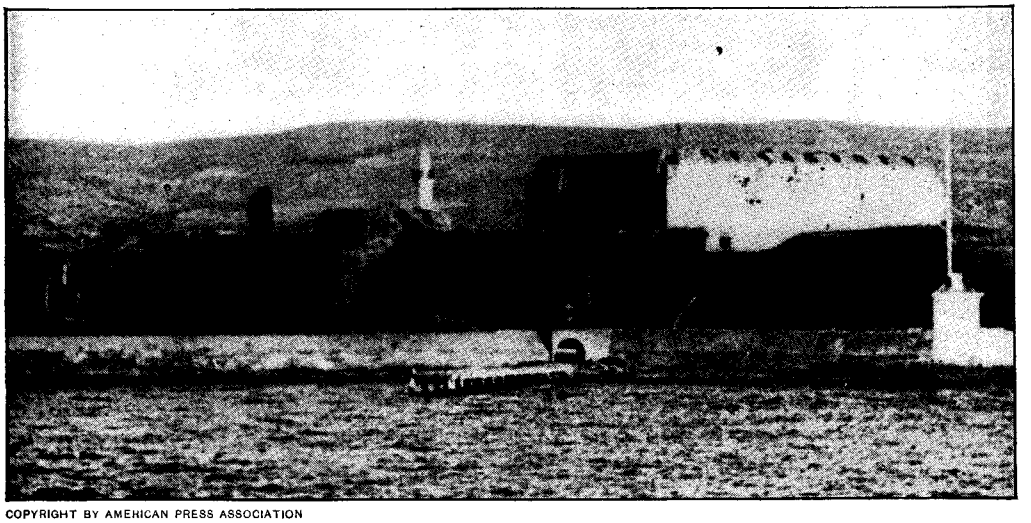
THE BOSPHORUS, THE NORTHERN APPROACH TO CONSTANTINOPLE, TO WHICH THE DARDANELLES IS THE SOUTHERN



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ANCIENT FORT ON THE DARDANELLES, THE ENTRANCE TO WHICH HAS BEEN EFFECTED BY THE ENGLISH AND FRENCH FLEETS

CAN THE ALLIES REACH CONSTANTINOPLE?

A strong naval force has reduced the forts at the entrance of the Dardanelles Strait (the ancient Hellespont), which connects the Ægean Sea with the Sea of Marmora. If the forts along the Dardanelles are silenced and the passage through that strait and the Sea of Marmora is effected, the forts on the Bosphorus (the strait connecting the Sea of Marmora with the Black Sea) may in the meantime be attacked by Russia from the north

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GERMANY CONSERVES HER BREAD SUPPLY

The bakeries of Germany are now under Government supervision. The picture shows the official stamp being placed on the loaves in the presence of an inspector

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FINANCE MINISTERS OF THE ALLIES IN CONFERENCE IN PARIS

The financing of the war is a matter of the greatest moment, and the recent meeting in Paris of the Ministers of Finance of Great Britain, France, and Russia for the purpose of more complete co-operation in their financial plans was an event of the first importance in the history of the great conflict. On the left in the picture is the Russian Minister of Finance, M. Bark; in the center is M. Ribot, Finance Minister of France; and on the right is Mr. Lloyd George, the British Chancellor of the Exchequer

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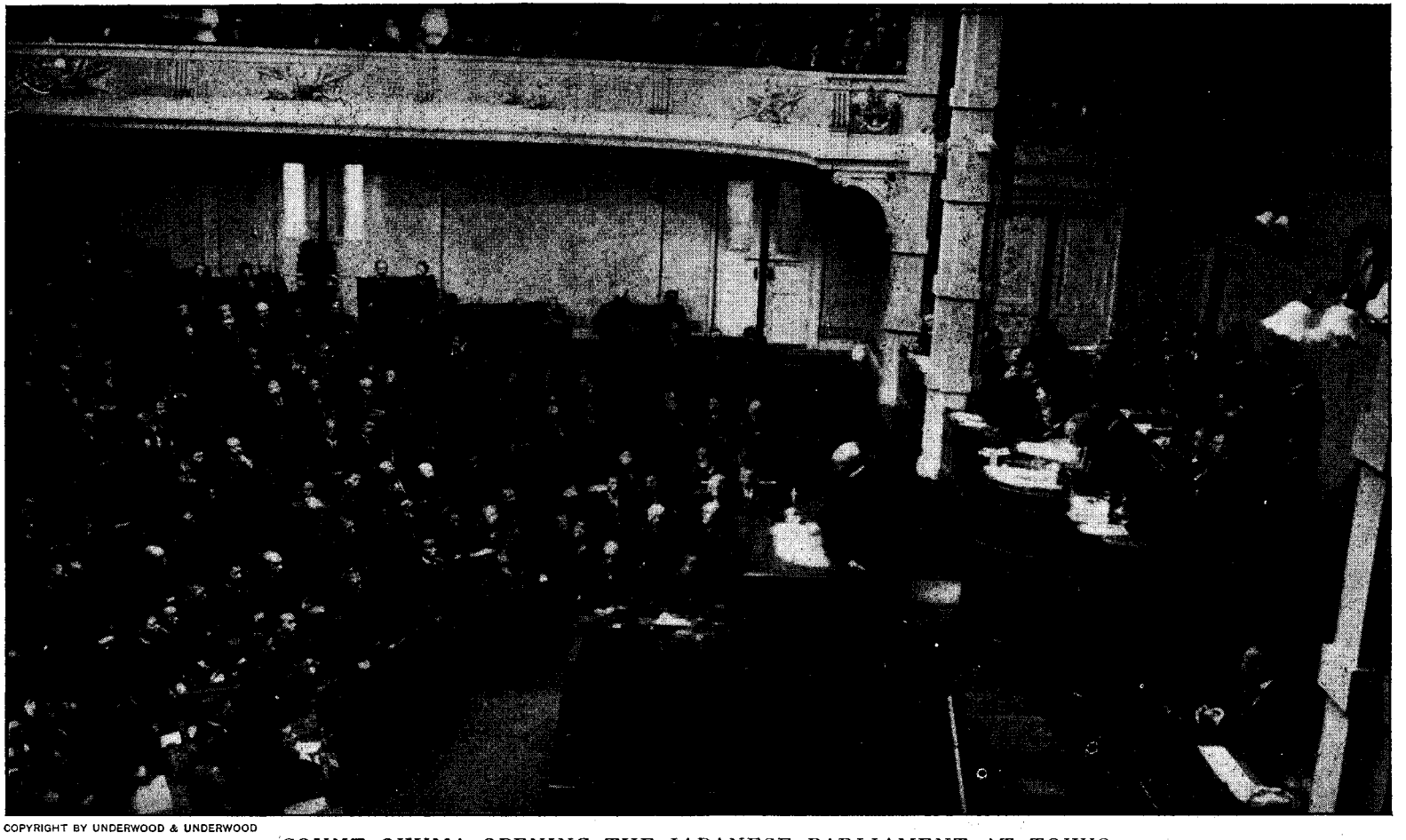

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COUNT OKUMA OPENING THE JAPANESE PARLIAMENT AT TOKYO

The participation of Japan in the war has created considerable dissension among the Japanese people, there being a strong anti-war party which endeavored to embarrass the Government by opposing the war credit when the question of its adoption came before Parliament. The war credit was voted, however; and since then the Diet has been prorogued and the general election is now pending.

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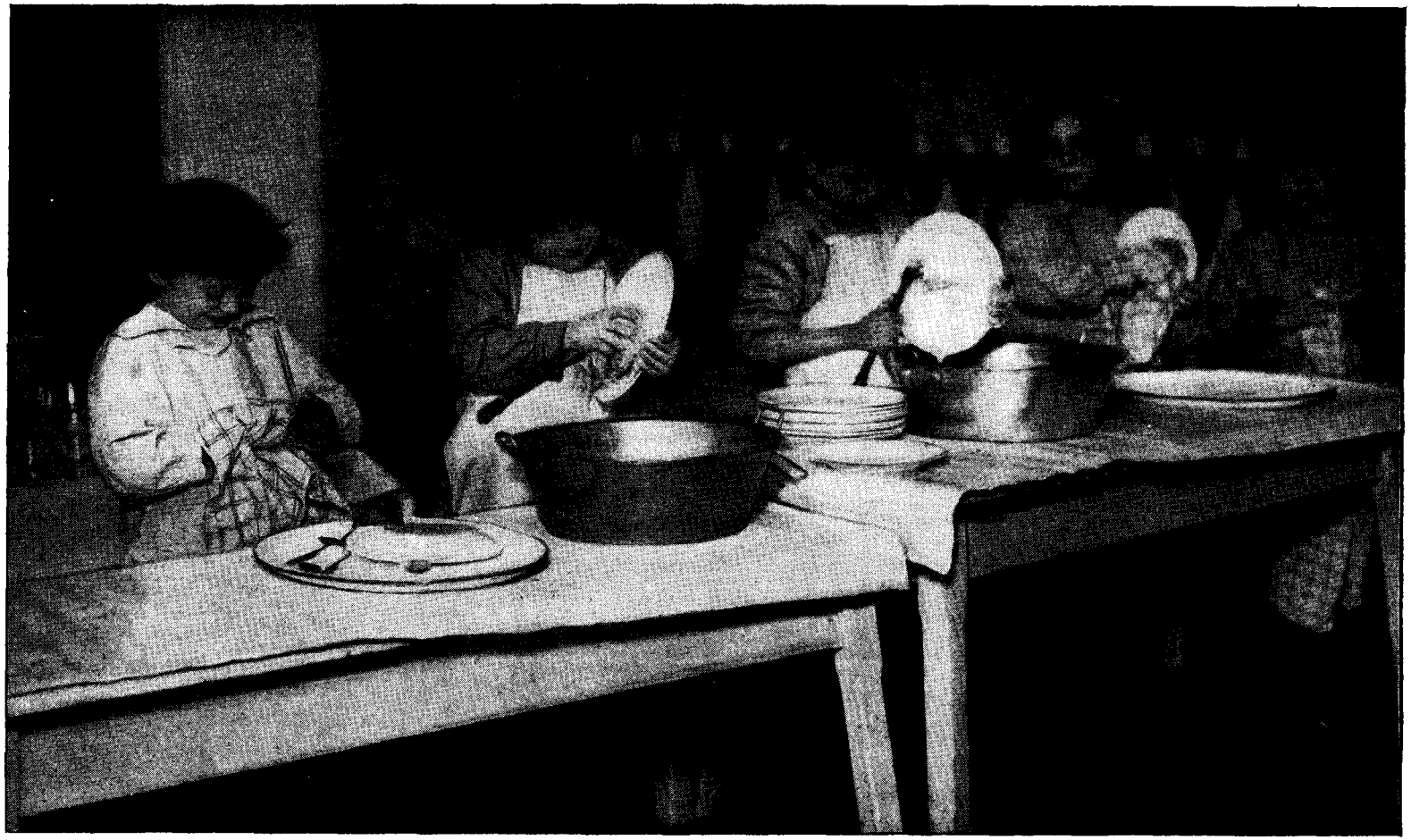

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A MONTESSORI SCHOOL FOR THE CHILDREN OF NEW YORK'S EAST SIDE

This school for the children of the tenements, conducted according to the methods of Dr. Montessori, has recently been opened. In the picture some of the little pupils are seen washing up the dishes which they have used at the five-cent luncheon which they serve to themselves. Their enjoyment of this part of the new educational plan is evident

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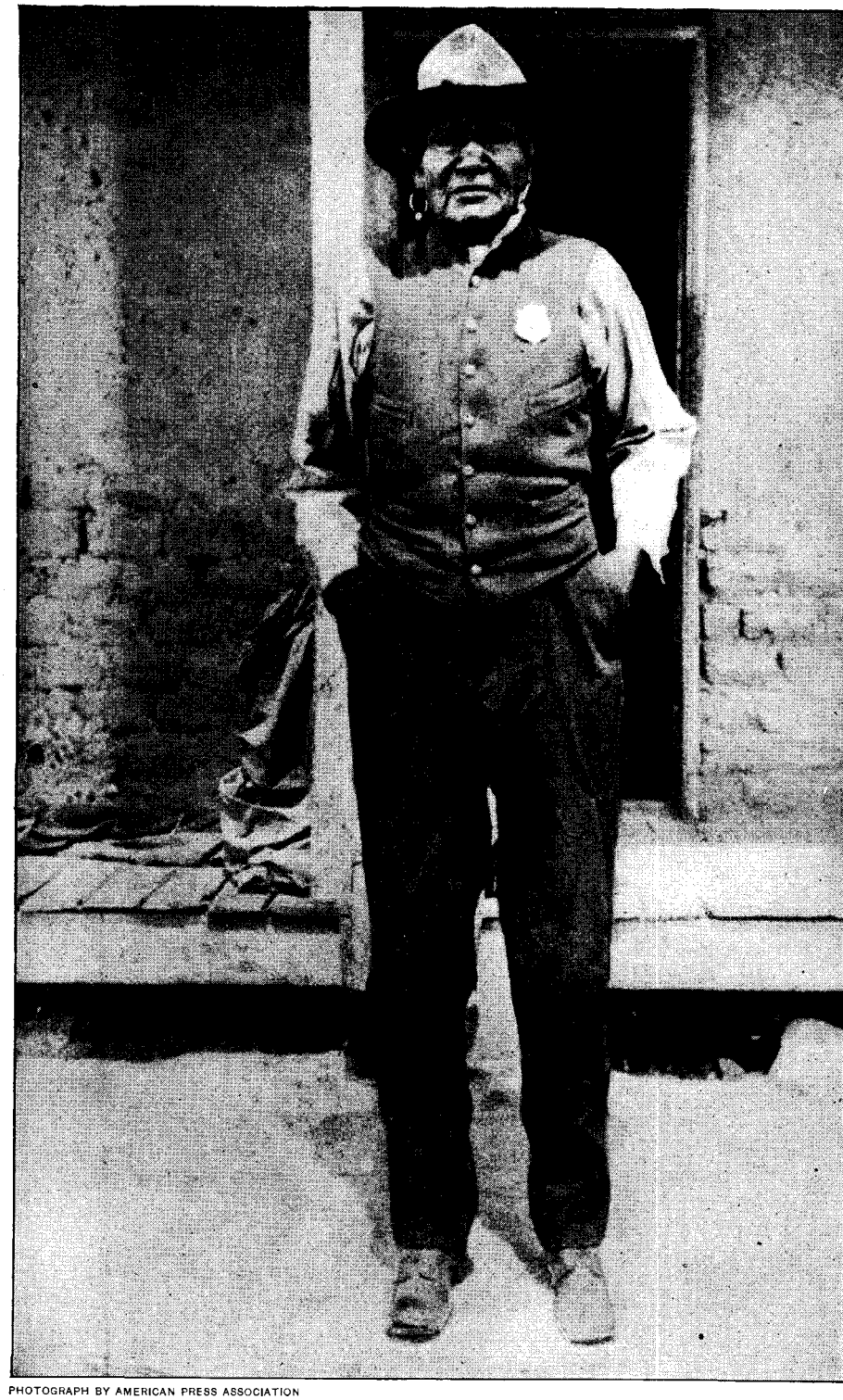

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A "GOOD" INDIAN WHO MAY BE HELPING TO BRING THE "BAD" INDIANS TO TERMS

The Ute Indian police, one of whom is pictured above, were lately ordered to assist in subduing the band of Piute outlaws whose recent defiance of the authorities has mistakenly been called an "Indian uprising"

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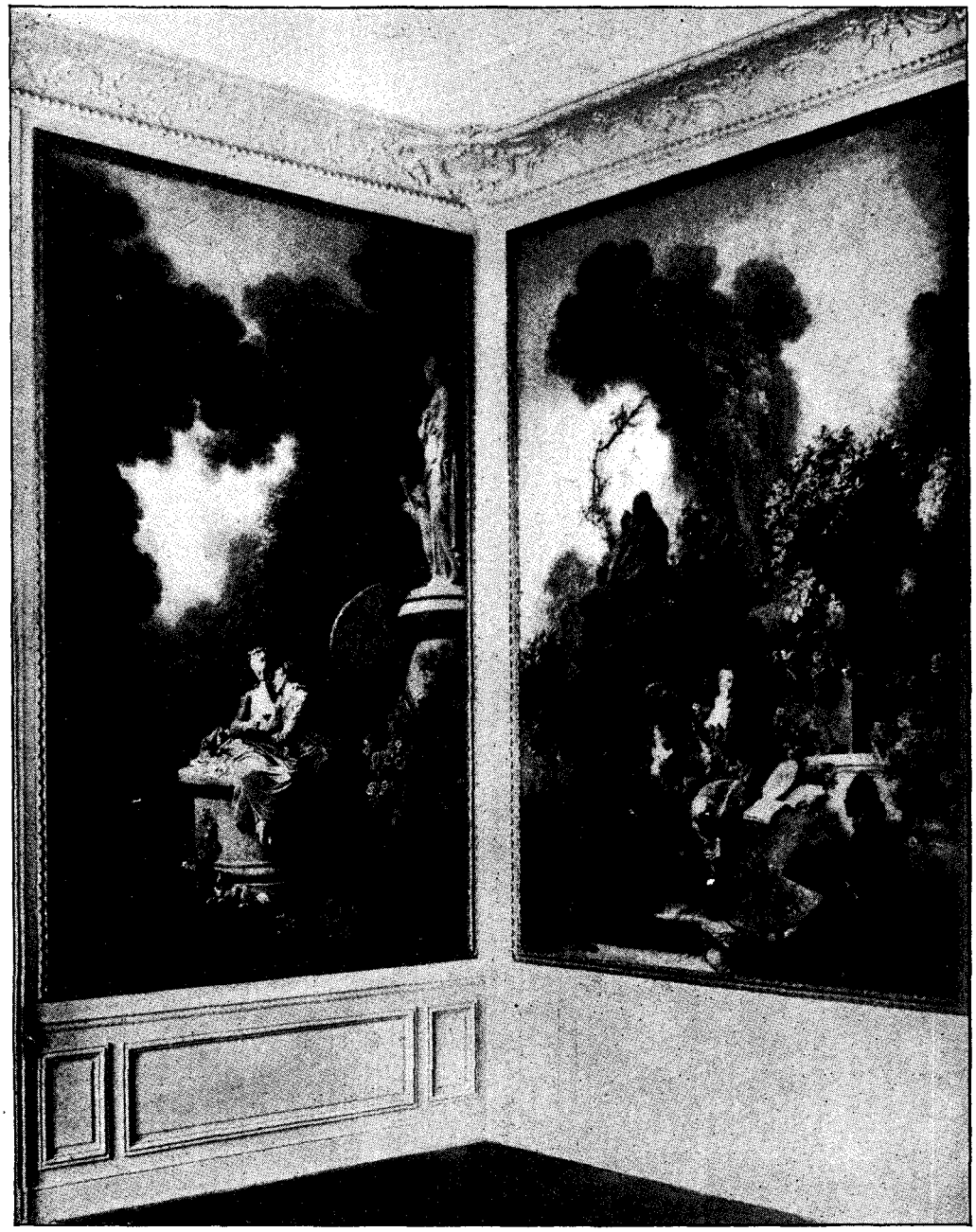

PHOTOGRAPH BY INTERNATIONAL NEWS SERVICE

A PRICELESS COLLECTION LOST TO THE PUBLIC

The famous Fragonard panels, painted in the eighteenth century by a celebrated French master for one of the Court favorites, and forming one of the most prized possessions of the greatest of American collectors, the late J. Pierpont Morgan, have been sold. They will soon be removed from the Metropolitan Museum in New York, to which Mr. Morgan had loaned them for the benefit of the American public

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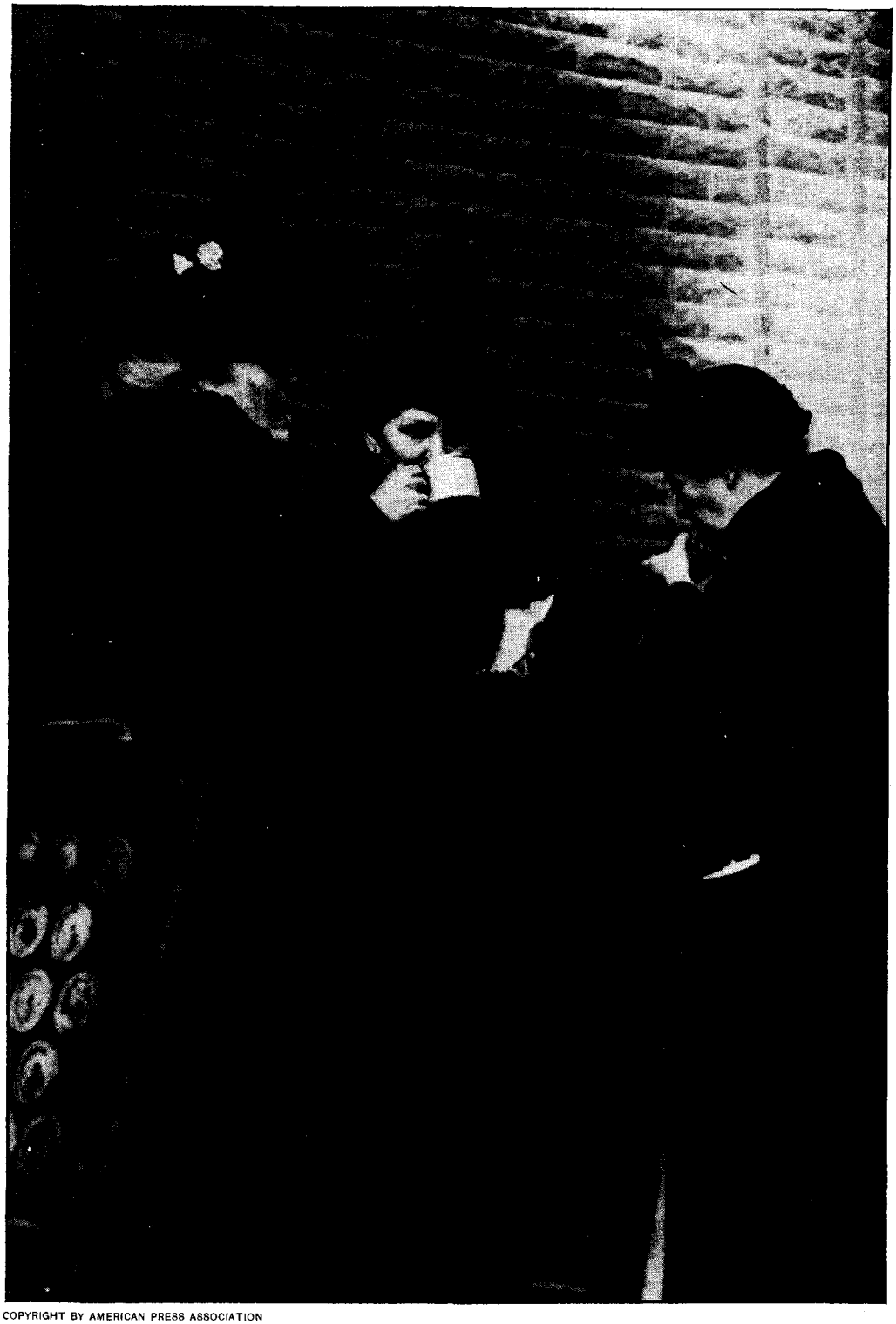

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A ONE-CENT LUNCH FOR THE UNEMPLOYED IN NEW YORK CITY

This is not a "bread line" for the absolutely penniless, as the cup of coffee and the roll cost the recipient a cent. But the appearance of the numerous men and women who are glad to get this scanty meal shows that they are nearly if not quite "down and out" and sadly in need of the elementary necessities to make life worth living

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THE NEUTRAL NATIONS OF EUROPE

BY ARTHUR BULLARD

*This article, written in London, is the second of the series of articles on war conditions abroad by Mr. Bullard, the special correspondent of The Outlook in Europe.—*THE EDITORS.

THERE are two possibilities which would completely change the military situation of Europe. There is the chance that the Germanic alliance may suddenly collapse, and there is the chance that some of the nations now neutral may join in the fray. Otherwise Great Britain and her allies must face the desperately expensive work of driving the Germans out of their trenches in Poland, Belgium, and France by frontal attacks. The military authorities are preparing for the worst, but the statesmen of the Allies are hoping for some short cut to victory.

The chances of the Germanic Powers crumbling are inestimable. Everything possible is being done to starve them into submission, and every encouragement is being given to "seditious" propaganda among the Hungarians and other non-German races. But the chances of recruiting new strength among the neutral nations seem to be more tangible. Some of the countries now at peace could help the Allies by lending military assistance, some could help by closing a frontier and tightening the blockade, others by merely getting out of the way and giving free passage to the Allies' armies. So, while the soldiers seem to have reached at least a temporary deadlock, the diplomats are exceedingly busy.

The English—and I am writing after a month in London—generally feel that there is something shameful in neutrality. Certainly standing to the side in a quarrel does not make one popular with the quarrelers. An Englishman told me the other day that in the old Athenian republic they had a law which required every citizen to participate in the civil wars. It was a crime not to take sides. And this, my friend felt, ought to be applied to world politics. It is, I suppose, a natural view for a belligerent. But the neutral nations of Europe would be much more inclined to declare war against both parties to this disturbance of the world's peace. They are all suffering immensely, and through no fault of their own. They are in the position of a man who wants to go about his business and finds that the street cars have stopped running because of a quarrel between the employers and employees.

Just as at home, the individuals have taken sides; they know which side they would like to see win, but they are indignant at the chaos which has come to them from their neighbors' quarrels. There is no more reason for them to enter the war from sentimental or ethical reasons than there is for us. If the United States is justified in being neutral, so are they. And if they decide to take up arms, it will be for quite other reasons—for motives of self-interest: to expand their frontiers, to end the war quickly so they can return to the profits of peace, or because they fear a worse fate if they stay out.

Italy is the strongest on land and sea of the neutral nations, and she also has a frontier across which supplies are reaching Austria.

Before the war broke out there were several things the Italians wanted. The colony of Tunis, which they wanted most of all, they could get only at the expense of France. It was with this bribe that the Austrians and Germans hoped to hold her to her old alliance. But Italy has an immense coast line, and since her acquisition of the African colony of Tripoli is peculiarly vulnerable to naval attacks. At one time there was hope that the combined Austrian and Italian fleets could defeat the French fleet. But since the Anglo-French naval agreement it was evident that Italy would be hopelessly outclassed at sea if she went to war against France. And no promise for the future could outweigh with the clear-headed Italians the immediate danger of a naval war. When Italy decided not to march with her old Germanic allies, she had to give up hope of winning Tunis.

There were two things which, with the help of England and France and Russia, she might get at the expense of the Teutons: (1) the Trentino, the Italian provinces which are still under Austrian rule; and (2) the harbor of Avlona, which would give her absolute command of the Adriatic.

The second she has already gained. The

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Italian flag now flies on both shores of the narrow Strait of Otranto, and it is as unlikely to be hauled down on one side as on the other. It is common gossip that the Allies promised Italy the Trentino as a reward for her neutrality, as well as the concessions she wants in Asia Minor. So, if Italy is to be guided by selfish motives, there is little that she could gain by fighting for the Allies which she has not already been promised for not fighting against them.

However, by her neutrality Italy has incurred the vehement hatred of her old allies. She has as much to fear from a Germanic victory as any nation in Europe. And if she reaches the conclusion that the British, French, and Russians cannot defeat the Germans without her help, it will be to her interests to fight.

And the Allies, who six months ago were very grateful to Italy for not fighting against them, are now beginning to feel that she ought to fight for them. If she wants the Trentino, she will probably have to take it herself.

So the Italians' interests—and we must remember that there is no idealistic reason for them to fight which does not apply to us—are the defeat of Germany and Austria and the occupation of the Trentino with the least possible expenditure of blood and money. It is a question of choosing the proper moment for intervention. If luck turns against the Allies, fear of German vengeance may force Italy into the fight—desperately—for her national existence. Otherwise every consideration urges her to wait until the defeat of Austria and Germany is almost complete and then to administer the *coup de grace*. She has everything to lose by a Teutonic victory, and should expend all her energy to prevent it. She has little to gain by a Teutonic defeat, and should spend little effort to procure it.

Next to Italy, public opinion in England is hoping most from Rumania. But the action of this country is hard to foretell; her destinies are controlled by a small oligarchy of rich landowners and oil magnates. The mass of the population is the most abject and illiterate in Christendom. When Rumanian diplomats speak of "national aspirations," people who know the country smile. The nation has nothing to say about it; its destinies will be decided in the clubs of Bucharest by the decision of the few score men who own the country.

Rumania is a flat, alluvial plain at the mouth of the Danube, and for centuries it has been a marvelously rich wheat land. The landlords have lived like feudal nobles on the wealth of the soil and the sweat of the peasants. In modern times oil began to bubble up through some of the wheat-fields. Rumania has become the fourth country in the world for the export of petroleum. Politics is now divided between the party of the pure and simple landlords and the party of landlords who are also oil magnates.

The petroleum party is carrying on a thriving trade with Austria and Germany. There are large provinces of Hungary—Transylvania—which are inhabited by Rumanians, and which, according to the theory of nationality, ought to be "redeemed." There is never likely to be a better chance. But going to war with Austria would mean stopping the profitable oil trade.

The English newspapers, which get now lacrimose, now furious, over the contraband trade in copper, do not mention this oil trade. The word has gone out from Downing Street to treat the Rumanians politely—there is hope that the landlords will prevail over the petroleum party and draw the country into the war. The Rumanians are being sedulously courted. Silver-tongued orators from Petrograd, London, and Paris are continually urging them to "redeem" their brothers who are sweating under the Hungarian yoke. But the real point at issue is the oil trade. It is the one contraband above all others which the Germans need, and the stoppage of this supply would probably embarrass them much more than any action of the Rumanian army.

Greece and Bulgaria are of secondary importance. The Allies would be glad to have them attack Turkey or to help the Serbs against Austria, but neither is furnishing supplies to the enemy.

There is little that Spain could do to help the Allies, but a hostile attitude might cause annoyance. And there is a party in Spain which is threatening trouble. Spanish Imperialists felt that they were badly used by the French in the partition of Morocco. France took the lion's share and left Spain only the northern strip along the Mediterranean. England did not want to see any country established at Tangier, opposite Gibraltar, with the possibility of threatening the British control of the Straits, so this city was taken out of the Spanish zone and internationalized—which means

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that it cannot be fortified. So now the colonial party are shouting that France and England have their hands full and that the moment is propitious to annex Tangier and a larger section of Morocco. The matter is causing some worry here and is carefully kept out of the press, but it is extremely unlikely that Spain will risk a war in which the prize of victory would be so small and the cost of defeat so great.

From the point of view of the English, the Scandinavian countries have little importance in the war. Their neutrality is favorable to Germany in that they can trade in contraband with her; it is favorable to the Allies in that it allows them an overland route to Russia. If either Norway or Sweden should join Germany in the war, Russia would be completely isolated from her allies, except for the ice-bound Archangel route and the long passage across the Pacific and the Trans-Siberian Railway.

Scandinavian shippers have been much troubled by the British naval action against neutrals, but otherwise these countries have suffered least from the war. They will probably remain neutral, as Germany would lose by interfering with them, and the only price the Allies can offer is the promise of returning Schleswig-Holstein to Denmark.

Switzerland, of all the small neutral countries, has suffered the most. For six months now her profitable tourist trade has stopped, and for a long time after peace is declared most people will be too poor for Alpine holidays. Except for her Italian frontier, she borders on belligerent countries. Their commerce, and therefore hers, has been sadly disarranged. The chocolate industry is typical. Of the ingredients of this famous product only the milk is produced in Switzerland. The cocoa comes from the tropics in French and English ships, the sugar from Germany. This means pressure from both sides. The English, for instance, want the Swiss to sell them chocolate for their troops, but not to trade with Germany. She cannot continue to manufacture sweet chocolate without open commerce with both sides.

Her position is especially unfortunate, as she cannot hope for any territorial compensation, no matter which side wins. Her prime interest is to have the war end as soon as possible.

It would be of military advantage to both sides if they could move their soldiers through Switzerland. Especially if Italy comes in, it would be a great asset for the Allies to have the Swiss join them. But, as they have nothing to gain by going to war, they will probably keep the peace.

Holland is in an especially precarious position. Real neutrality on her part is of immense value to Germany. It is impossible to determine how much of foodstuff and other supplies reaches Germany across the Dutch frontier. According to international law, the Netherlands have just as much right to trade with Germany as we have to buy and sell in Canada, and the British navy has no more right to blockade Rotterdam than New York. But in the heat of a great war abstract ideas of international equity have a hard time; whatever ought to be the case in peace, when people are fighting might tends to take precedence over right. The British lay great hopes on their effort to starve out Germany, and they do not look with benevolence on the neutrality of Holland. Pressure has been brought to bear to such an extent that the Dutch trade with Germany has been limited.

It is an entirely idle question to ask whether the public sentiment in Holland is pro-German or pro-Allies. Much bitter anti-British feeling has been engendered by the high-handed interference (from the Dutch point of view) with their commerce. In this crisis the Dutch will not be guided by sentimental likes or dislikes, but by their economic necessities. And the overwhelming proportion of the business of the Dutch is sea-born. Their national prosperity is very largely drawn from their rich colonies—which they could not protect from the British and Japanese navies—across the seven seas to their great ports on the North Sea. War with Great Britain would mean the immediate loss of their colonies—the utter destruction of their prosperity. They must, whether they like it or not, keep on friendly terms with the predominant sea Power. And Great Britain will not regard the Netherlands with a friendly eye unless their neutrality is entirely unneutral and anti-German.

There is some reason to believe that the recent anti-American campaign in the English press, which, if not encouraged, was certainly not discouraged by the Government, was really intended to impress the Dutch. Influential papers like the "Spectator" talked of war with the United States if we did not abandon our neutrality and prohibit the sale of copper to Germany. Sir Oliver Lodge

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wrote a letter to the "Times" to the effect that whoever was not with England in this crisis was against England. As far as the Anglo-American relations are concerned, it was a tempest in a teapot. Our attitude is not likely to be changed by such bluster, and our neutrality is so very valuable to the Allies that they will not risk losing it. They have every reason to be content with our neutrality, which works nine-tenths their way and one-tenth the German way.

But the situation between Great Britain and Holland is quite different. In this case strict neutrality is exceedingly valuable to Germany and equally irksome to the English. The bluster over American copper—whether such was the intention or not—had the effect of making the Dutch tremble.

But of even greater importance in this game of war than the matter of the blockade is Holland's strategic position. A Dutchman can hardly look at the map without a shudder. Neutrality means that all the unfortified German frontier of the lower Rhine provinces is safe from attack. France and Russia may have ambitions of marching to Berlin, but the goals of the English arms are the Kiel Canal and the naval bases on the North Sea. So long as the Netherlands are neutral it will be necessary to drive costly frontal attacks across hundreds of miles of German trenches. But if Kitchener's new army, which is rapidly getting fit, could be landed in Holland, the whole aspect of the war would be changed.

These are considerations which are not discussed in the English press; they are spoken of in half-whispers in clubs and army messes. I have not met a military man who is not keenly interested in what the diplomats are accomplishing in Holland. It would be better for England if the Dutch enter the war on the side of Germany rather than remain neutral. Their army is not large, and the manifold advantages of lightening the blockade and operating on the German flank would more than offset the military aid to Germany. But if Holland does abandon her neutrality, there is small chance of its being against England.

"The Germans in our place would send them an ultimatum—Take sides for or against us—in twenty-four hours," one man said to me.

"We couldn't do that," another remonstrated. "We went to war to protect the neutrality of Belgium."

"It would save a hundred thousand lives," a wounded officer put in.

"They ought to have sense enough to declare war on Germany themselves," the fourth man of the group said. "They ought to see that we're fighting their fight for them. Their independence isn't worth a straw if Germany wins. It's stupid of them to remain neutral."

That seems to be the consensus of English opinion—the Dutch ought to see that it would be to their advantage to declare war on Germany! And not very patiently the English are waiting for the Dutch to see the light. There is no doubt that the diplomacy of the Allies is doing its utmost to show them the "light."

In fact, it is quite possible that diplomacy has already accomplished much more than the general public realizes; and there are optimists—men generally well informed—who believe that everything is already arranged, that at the psychological moment, when Kitchener's army is ready, Rumania, Italy, and Holland will declare war on Germany together.

I had lunch the other day with two English officials and a Dutch banker. As usual, this matter of the neutral nations was discussed; and to find out how the Dutchman, who is supposed to have inside information from the Stock Exchange, felt about it, I said: "You have maintained your neutrality for six months, but I would like to risk a sovereign that Holland will be at war within three months." He would not accept the bet.

London, February 3, 1915.

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RELIGION: A TRIOLOGUE

BY HENRY RUTGERS MARSHALL

DRAMATIS PERSONÆ: DUNCAN, *a doctor of medicine.* LAWRENCE, *a lawyer.* PAUL, *a psychologist.*

Seated at ease round the camp-fire after supper.

Duncan. Lawrence, I judge from your actions, or rather from your lack of activity, that you think there's something the matter with you. But I'm inclined to think you're making a very amateurish diagnosis of your case. You seem to imagine you need rest, but really you need work; I'm convinced that your real disease is laziness. I suppose you'll say your brain is weary. Well, the best way to put it into good condition is to give your muscles some vigorous exercise. It was sensible enough to loaf this morning after our hard day yesterday coming into camp, but you wasted the whole of a splendid afternoon. You wouldn't feel nearly so dull now if you'd gone off with us on our tramp. It was fine.

Lawrence. Well! well! I little expected anything so careless from you, Duncan. I hope you make a better average with your diagnoses when you're not off on a holiday. I stayed home just because my muscles were tired, and not because I felt that my brain was weary. And you wouldn't accuse me of being lazy if you knew how I spent the afternoon. I've been reading one of Paul's books.

Duncan. Good gracious! That's a symptom I had no knowledge of when I made my diagnosis; which I beg to withdraw for repairs. But this symptom suggests something wrong in another direction; something morally wrong. Do you think that was a fit book for you to peruse on the Sabbath? What do you suppose that good wife of yours would have said if you'd spent your time at home as you have here to-day?

Lawrence. She might have protested thirty years ago, when we were first married. But times have changed since then, and to-day I don't think she would have said a word in objection; although it's probable that if I hadn't gone to church in the morning and had missed my game of golf in the afternoon she might have worried a bit and might have asked whether I didn't need to see some doctor—you, of course, Duncan, if we could catch you.

Duncan. I suppose you take the golf as an antidote for the church-going. . . . But I'm forgetting myself. You're a church-goer too, aren't you, Paul.

Paul. Yes, I'm a churchman too, although I'll have to confess that I don't attend the church services as regularly as Lawrence does. But when I do, I feel that I get a great deal out of it. I believe it would do even you some good, Duncan, to go once in a while.

Duncan. I haven't been to church for years, and I doubt whether I shall ever go again. The last time I went the clergyman read passages which led the congregation to rejoice with the early children of Israel over the slaughter of Sihon, King of the Amorites, and Og, King of Bashan; and then the curate read that absurd tale of the passage of the Israelites through the Red Sea between walls of water towering above them, and of the drowning of the Egyptian hosts. But the worst was to come; for the rector then proceeded to take this story as the text of his sermon, and solemnly drew from it a moral, assuming the literal truth of the tale. Why, it made me fairly ill, when I thought that this was in the American branch of the English Established Church, which holds itself to be a center of enlightenment. Apart from some beautiful prayers which were repeated in a perfunctory manner there wasn't an atom of what I call religion in the whole performance.

You're both so silent, I suppose you agree that my position is justified. Now come; I've been making something of a confession, which some of you church people say is good for the soul; why won't you do the same? There's nobody here to tell tales. Let's begin with you, Lawrence, for you are the more persistent church-goer. I'd really like to know why you go to church, for I'm sure you must look at things very much as I do.

Lawrence. Well, let me see. I suppose I go to church, in the first place, because I've been brought up to do it. All my forebears, so far as I know, have been very religious people and great churchmen. So you may say that with me church-going in the beginning was instinctive. But nowadays I go to church because I believe in it; because I'm

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religious, or think myself to be; and because I feel that I gain a great deal from my religion and from my church-going. I, of course, realize the absurdity of the things you speak of, but you exaggerate the part they bear in the whole of the religious ceremonial and their significance in the really religious teaching. Taking it all in all, I wouldn't give up my church-going for anything in the world, because it makes the strongest possible appeal to my inner religious yearnings.

Duncan. Is that all you have to say? Now, Paul, it's your turn.

Paul. I don't want to take too much credit to myself, so I may as well say at once that I don't go to church as often as I wish I did; but whenever I do go, I feel that I gain a great deal. There is no little satisfaction, and, in my view, there is clear value, in taking part with masses of one's fellow-men in solemn ceremonial that is the development of forms whose beginnings go far beyond the limits of history, and which have been felt to be of the highest significance by the best of our race in all ages of the past.

Duncan. I'm not myself at all convinced of the values of these ceremonials—I'll tell you why later, perhaps. But I wasn't thinking so much of them as I was of the doctrines preached in connection with them. My objection holds equally well as to the churches in which ceremonial is reduced to a minimum, as in the Presbyterian Church, in which I was brought up. What I protest against is the teaching that is given in connection with the liturgies, simple and elaborate alike. It is in many respects immoral from our modern point of view, and very frequently utterly untrue scientifically.

Paul. I'll acknowledge all that, Duncan, and yet I don't think you are warranted in your attitude toward the churches. Just consider this point. These doctrines are merely formulations of modes of thought which seem to those who hold them to make rational their religious devotion. They are certainly not of the essence of religion.

Duncan. I'm not so sure of that; but I won't interrupt you.

Paul. Yes, let me go on a bit further; I'll come back to that question later, if you care to. But just here I want to say that, even if I am wrong on this point that you question, you'll have to agree that these dogmas as they have been formulated are representative of the aspirations and modes of thought of average intelligent men, and these average men are important people. We are likely to forget that even the most advanced of us are average men, except in spots and during special moments of our days. Now I hold that these teachings, faulty as they are from your point of view, and from mine too, I may add, are of value to the average man, and to ourselves just so far as we are average men.

Duncan. I don't find that I'm ever an average man, then; for they never seem to have any value for me whatever.

Lawrence. Well, Paul and I are often average men, anyway, for we both feel these values. I look upon these religious doctrines as formulæ which symbolize an attitude of mind. When they were first promulgated, they certainly embodied truth as their authors saw it; that I'm sure you'll be willing to grant. Now, it is true that as we have gained new light we have come to perceive that they were imperfect symbolizations of the truth; but I don't see that this warrants us in holding that they are utterly false, and are to be thrown over entirely; it merely shows that they need re-expression to make them conform to the conception of truth as we see it. Isn't that so, Paul?

Paul. Yes, I quite agree with you. You must acknowledge, Duncan, that if you and I to-day were to make new confessions of faith to conform to what we think to be the truth, the chances are that these confessions would appear just as faulty to our remote descendants as the ones we would displace. So, while I should like to eliminate from the church doctrines all that we look upon as immoral and scientifically absurd, nevertheless I realize that radical changes can't be made at any one time, and that we must always expect the doctrines taught by the clergy to be such as can appeal only to the average man who is influenced by them, and must always be "behind the times" for men like you.

What is more, I think that I have a duty of loyalty to a cause which I look upon as one of profound significance to men at large, a loyalty which compels me to overlook trivial inconsistencies and imperfections. And I can sympathize thus with the clergyman who, though more or less enlightened himself, believes that it is wiser, on the whole, not to take steps which may tend to thwart the religious development of the less enlightened people. To do so would take from them the support which has proved of value

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to the saints of the past, and would substitute in its place conceptions of our own which are valueless to the average man who cannot think as we do, and which we must acknowledge are, after all, but tentative efforts to gain a better expression of the full truth; with a mighty good chance that they'll turn out to be unsuccessful experiments.

Duncan. That's a pretty good defense of your position, I'll agree; but it seems to me that such a mode of thought leads to a conservatism which, if realized, would prevent all nearer approach to the truth.

Paul. I don't think you'll say so if you think over what I've said. I believe in attempting to see clearer; but I don't at all believe in assuming that what have been felt to be expressions of truth by masses of the best of men in the past can be wholly false. If these formulations of theirs raise doubts in our minds, it merely means that they are inadequate, and leads us to see that we are bound to attempt to re-express this truth. But this we surely ought not to do without recognition of the fact that our attempts must necessarily be experimental, and may well result in failure.

Lawrence. I'm with you, Paul, through and through. And I'm with you, too, in thinking that we tend to give too much attention to these religious dogmas. They certainly cannot be of the essence of religion; for we see many kinds of thoroughly religious men who belong to various sects, each sect existing just because its adherents think religion to be bound up with special dogmas that are rejected by those outside of their body. Don't you agree with me in this, Paul?

Paul. Yes, I do. And, as a psychologist, I'm naturally inclined to think that we have the best chance of reaching firm ground here if, passing over questions of dogma, we inquire as to the essential nature of the religious *experience.* And in attempting to do this we must take account of the fact that you have just referred to—the fact that the religious attitude is assumed by all sorts and conditions of men who entertain many diverse forms of belief. We must try to take account of all types and varieties of religious experience, as William James aimed to do in his famous book under that title, using our own individual experience merely as a mode of interpretation of the religious experience of other men.

Duncan. I've always recognized that to be an especially fascinating form of inquiry; but I'm inclined to think it is a totally illusive one. For as soon as you attempt it you are met by the fact that only a limited number of people whom we might question are sufficiently skilled in introspection to tell us clearly of the nature of their own experiences of the religious life. And the difficulty becomes greater if we attempt to take into account the religious experiences of the less civilized races, and of the savages, who are entirely unable to communicate to us the nature of their inner life. And it becomes insurmountable if our inquiry is to be carried out in a scientific manner, for then we cannot be satisfied unless we undertake the very precarious task of discovering what may have been the religious experiences of the people who are dead and gone, but whose records show evidence of their having had the most profound religious experiences. No, Paul, in this I think you are starting on a wild-goose chase.

Paul. I don't at all agree to that, Duncan. You appear to have ground for such a position only because you can't get out of your head the notion that the essence of religion can be discovered by study of the doctrines taught by the religious teachers. If this were true, the difficulties you suggest would certainly hold; for of course it's evident that the doctrines held to be significant among prehistoric peoples are unknown to us, and those inculcated among the savages are only imperfectly comprehended by us. Beyond that, as Lawrence has said, when we study the doctrines taught by religious leaders in our own time among people whom we may cross-examine directly we discover the very greatest variety of dogmas held to be essential by diverse sects, among all of whom the most sincere religious devotion is manifested.

But, as I've already said, I don't see how it can be held that these dogmas are of the essence of religion; for it's pretty clear that they have been devised by the more thoughtful of men to account for religious activities that had already become habitual among men of low intelligence, and were devised in the attempt to make their religious experience harmonize with the rest of experience—that is, to make it appear rational, so that they might satisfy their own minds and convince those who hesitated that the attainment of the religious attitude was desirable.

Duncan. Well, how, then, do you propose to get at the essence of religion?

Lawrence. If I may put in a word here,

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I'd like to suggest that we may possibly gain this end by studying the outward expressions of religious feeling which these religious doctrines attempt to explain in terms of rational conceptions. How does that idea strike the scientist, Duncan? I think I must have got it out of Paul's book.

Duncan. Well, I must say that, on its face, it seems a hopeful turn. For of course these outward expressions of religious feeling are almost equally well studied among ourselves, and the less civilized, and the savage, and even among the peoples of the dim past who have left more or less perfect record of their modes of religious expression, even where they have left no indication of the doctrines inculcated in connection with them. As I've said, this seems, on its face, to be a hopeful turning; but I'm inclined to think you'll find it to be a hopeless one, after all. For these ceremonials are probably mere by-products in nature's process, originally devised because selfish individuals gained power by their means, and retained in the process of development, partly for this reason, and partly because the common herd get enjoyment out of them. They're not sloughed off, because they are of relatively little obstruction to our race in its struggle to advance; they are comparable to the rudimentary organs, like the vermiform appendix in the human body—a degenerate bit of an ancient form of the intestine which still remains with us, not because it is of value, but because it is usually so harmless that nature hasn't taken the trouble to get rid of it.

Lawrence. Now, Duncan, that's pure dogmatism. How can you men who claim to be scientists be so scornful of religious dogmatism if you indulge in the scientific variety yourselves? You've never proved that the human appendix has not some function to perform in the animal economy; you assume that it hasn't because you can cut it out and leave the man alive and apparently well. And, so far as I can see, you are making an equally unwarranted assumption in regard to the relation of religious ceremonial to the social development of man.

Paul. Worse than that, I should say; for I don't think you could show that the man is left morally alive and well if you cut out his religion. I don't see how you can fail to agree that the very fact that these forms of religious ceremonial have been retained in the course of development is *prima facie* evidence that they have some functional value in man's evolution.

Duncan. On general principles, I should say that it's pretty dangerous to rest your case on such *prima facie* evidence as that.

Paul. I don't think we have to in this instance. Suppose you take, for example, some typical religious ceremonials; let us say, asceticism, fasting, penance, sacrifice, celibacy, and prayer. These religious expressions, if considered biologically, are of course habits of action which have been acquired by the race. Now these particular habits of action cannot have been acquired because in themselves they brought immediate satisfaction to the individual; for most of them must have been in themselves distinctly disagreeable, and none of them more than neutral so far as attractiveness is concerned. Think of each one of them, and you'll see how clear this is.

Nor can they have been acquired because they were directly beneficial to the individual savage. Asceticism, penance, and fasting weakened him and put him, for the moment at least, out of the glorified class of victorious warriors; prayer put him in an attitude of non-alertness which might well be fatal to him in his barbarous surroundings; and celibacy cut him off from that tribal influence which went with the birth to him of those who could aid him to attain to his tribal aspirations.

Duncan. Well, evidently, Paul, you're getting off something that you've thought about a good deal. I've never given much attention to this subject. But this point occurs to me. It may be true that these habits cannot have been established because they were agreeable or beneficial to the individual; but, having once been acquired through fear of the priests, they may have become established because in some way they benefited the race—in the direction of social consolidation, perhaps. Have you thought of that?

Paul. Yes, I have. And I can't see how such habits of action can have been of any direct racial advantage either. Asceticism, penance, and fasting tended to weaken the man and to lessen his value as a combatant. Prayer, as I've said, involved attitudes in which alertness in offense and defense was impossible. And celibacy, if carried to extremes, would of course lead to the swift obliteration of the tribe.

No, so far as I can see, these religious habits of action can have become established

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only because they carried with them some indirect advantage much more valuable to the rising man than the abilities typified in strength of arm and number of progeny. For, under the view you are so fond of pressing upon us, you'll have to agree that if this had not been the case the tribes in which these habits became fixed would certainly have been eliminated in the struggle for survival.

Duncan. Before I could take such an argument seriously I'd have to ask you to give some kind of a suggestion as to what this special advantage could have been. But I don't think it's worth while to go further in that direction, for it's easy enough to account for these religious activities without assuming that they have any biological function whatever. It has paid clever men to increase their power by taking advantage of the fears of the less thoughtful, and thus became established the great priesthoods of which our religious bodies are the latest development. I don't say that is the last word; but I think the possibility of such a view as to the origin of religious activities precludes the necessity of looking for a biological function to account for their persistence.

Lawrence. I don't know what Paul thinks of that, but I don't agree with you in the least, Duncan. You overlook the fact that many religious manifestations that have appeared can in no way be traced to such sordid and selfish initiative. Religious initiative never has been limited to the priestly class. Religion has been in the bone and marrow of the common people in every generation; otherwise the priests could not have made such occasional selfish use of their religious tendencies in the manner you refer to.

Duncan. There's something in what you say, Lawrence, I'll grant that much; there's enough in it to check me at least. But, if we agree to all this, then we are forced to demand of Paul some suggestion as to what the function of religious expressions can have been which has led to their establishment in the race.

Paul. Well, I have a suggestion to make in this direction that has interested me very much. It seems to me that we are likely to get at this function of religious expression if we look for some distinctive characteristic that is common to all the important and persistent habits connected with religious ceremonial, and then ask what form of experience this involves.

Duncan. You can't keep the psychologist from harking back to forms of experience, can you? But go on.

Paul. Well, if, with this idea in view, we study all important forms of religious expression, inclusive of the less spectacular forms common among the most highly civilized races, we discover that all of them lead the individual to pause—that is, to restrain his tendency to immediate reaction to the stimuli reaching him from his environment. And, when we consider what special form of experience this restraint yields, we find that it tends to make the individual listen to the voice of conscience within him. Thus it would appear that what all devotees of religion have gained in all forms of their ceremonial is what we gain in the mental attitude accompanying prayer.

Lawrence. Of course people would say that this doesn't cover the whole ground. It certainly doesn't account for the prominence of dogmatic teaching in connection with religion, for instance.

Paul. No, of course it doesn't cover the whole ground; for religion has become very complex as it has developed; but, in my view, it does go to the very root of the matter. And this is shown when, with this idea in mind, we consider religious dogmas themselves; for then we find that, although devised in attempts to give a rational basis for these religious expressions, they also look to the attainment of mental conditions which lead to this same emphasis of conscience.

To be religious under this view is to have gained the *habit* of self-restraint, and of willingness to be guided by the "still, small voice" of conscience that speaks to us under conditions of such self-restraint.

Duncan. That's all very well, so far as it goes; but, to make your point, you'll have to go further and show that the habit of listening to conscience is significant of man's development. What do you psychologists have to say as to the nature of conscience, anyway?

Paul. I'm glad that question occurred to you, Duncan, for it gives me a chance to appeal to an authority you will be inclined to respect—to speak of one of Darwin's contributions to psychology, and to ethics too, the importance of which is not generally appreciated. He was so modest that it apparently didn't seem to him that his insight in this direction was especially significant, and he made so little of it that it has been almost

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entirely overlooked. He showed us that the so-called voice of conscience is due to the pressure of a more permanent impulse, usually not powerful, which is striving for mastery over a less permanent one which is likely to be for the moment very powerful. Thus, restraint of the powerful but momentary impulse to strike one's enemy with hand or tongue brings into prominence the less powerful but persistent impulse leading to sympathetic kindness. The pressure of this latter is attributed to conscience; and if we strike without restraint we are likely, when we consider the whole situation in reflection, to find conscience smiting us, as we say.

In other words, Darwin showed us that in following conscience we are subjecting ourselves to the guidance of the most enduring of our impulses, whatever these may be, and they are the most enduring because they have become established on account of their racial values.

Now, if that is true, and if religion fosters the habit of listening to and following conscience, which in general means the fostering of our higher ethical impulses, then it is apparent that it must be of very great value to man in his struggle for advance. In truth, this strengthening of the influence of conscience is, in my view, the function of religious expression.

Duncan. You mean to say, then, that religion works through the emphasis of man's moral sentiments.

Paul. Yes; I should say that religion is a governing force which in general emphasizes the ethical instincts, and thus tends to control the non-ethical impulses.

Duncan. Well, that's an idea that's worth thinking over a bit.

Lawrence. Do you know, Paul, that this notion of yours helps me in one of my great difficulties. I've often been perplexed, and I know many others are similarly perplexed, by the fact that men who seem more religious than I are willing to do things in their business that I should never think of doing—a corporation lawyer like myself sees much of that sort of thing, and often has to thwart it. And, of course, the chicken-stealing religious Negro gives us a striking example of the same moral characteristic.

But I see that, if you're right, religion is apart from morality; that a man may be very religious and still have a low ethical standard.

Paul. I shouldn't put it quite that way, Lawrence. I should rather say that religion is not apart from, but above, our ethical impulses; that, as I have just said, it is a governing instinct, tending to emphasize the best that is in us. It won't give us high ethical standards; it acts to enforce the highest ethical standards we happen to have, and only indirectly to encourage us in such effort as we may make to raise these standards. And for this reason it is of course all the more important that the religious man should not rest satisfied with "getting religion," as the revivalists put it, but should give earnest attention to the perfecting of the ethical standards he maintains.

Lawrence. I wish our religious teachers could learn that lesson more generally. The people they guide too often gain from them the notion that, if they "get religion," they have all they require—that conversion is all they need strive for. But, of course, under such a view as you have suggested, conversion should be but a beginning of effort towards the attainment of nobler standards of living.

Duncan. I can see an objection to this view, Paul, that will certainly appeal to the average man who is interested in religion, and which, it seems to me, you'll have to meet. Most of the religious people I run across in my hospital work, for instance, are a most active lot; and this certainly does not naturally incline one to think that the significance of religious expressions lies in the emphasis of restraint. Does it?

Lawrence. I was just thinking of that same point, Duncan. This thesis of yours, Paul, certainly appears, on its face, to run counter to the fact that, as the ordinary man looks upon it, the religious life is especially evidenced, not by quiescence, but by zeal in the conversion of others, and by zeal in good works. Some one might claim that you would hold up before us, as examples of the ideal religious man, St. Simeon Stylites, who lived a large part of his life on the top of a column, or the Indian ascetic who is satisfied with the continuous contemplation of his navel.

Paul. Well, he'd be easily answered, at all events. This point would be likely to be raised only by those who themselves display this zeal, and in them it will usually be evidenced in the following of some revered leader—some prophet, some saint. But, when you think of it, you'll see at once that this zeal in these followers of a leader is quite

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apart from their religious experiences as such.

Lawrence. Why, they surely don't feel that they follow their leader blindly; they surely think they follow him because through religious influences they hear the call of duty.

Paul. Yes; but this merely means that the impulse to do what the prophet or saint suggests is from time to time strengthened by religious observances which result in the recognition of the dictates of conscience. In truth, a large part of their reverence for their leader is due to the fact that these dictates might often have been overlooked had not the leader called attention to them.

If you think of it again, I'm sure you'll agree that the religious experience as such is quite apart from the activities guided by the leader.

Lawrence. Well, how about the leader himself?

Paul. I should say that his zeal is the natural reaction of the vigorous mind turned into new channels as the result of the guidance of the voice of conscience, heard under such conditions of restraint as religious ceremonial involves.

Duncan. I don't pretend to be much of a psychologist, Paul, but I can see your point. As I look upon it, these religious expressions must be studied as habits of action that are commonly found in our race; and all such habits of action are means to an end. I suppose you'd hold that righteousness in active life is the end, and that the religious experience due to restraint is the means to this end.

Paul. Yes; and you'll agree too, Duncan, that all men, without exception, have a tendency to concentrate their attention upon means and to forget ends. Well, that's what happens in relation to the religious life with such ascetics as Lawrence has referred to, and with many other religious devotees who do not go to such extremes. Their attention is fixed upon the religious ceremonial, which is the means, rather than upon the guidance of life, which is the end.

Lawrence. Then, I suppose, you'll say that if we are to find the real religious spirit we ought to look to its influence upon the activities of the masses of men who do not carry the ceremonials to excessive extremes, but who gain in connection with these ceremonials the inspiration for their guidance in active life.

Paul. Exactly. And we have evidence in favor of such a view in the patent fact that we often find more true religious feeling and greater eagerness in following religious guidance among the laity than among the priestly class, who find themselves called upon to deal too continuously with religious ceremonial.

Duncan. We've all noted that, I'm sure. The clergyman I have spoken of seemed to me to be going through a routine as perfunctory as the Chinaman with his prayer-wheel. It was hard for me to imagine that he could be gaining any genuine religious experience.

Paul. Yes; many a man who professedly rejects religion, but who eagerly watches for the guidance of conscience, is in fact a truly religious man, even though he does not belong to any religious body.

Duncan. Well, you and Lawrence, between you, almost make me think I'm a religious man myself, or at least that I have deep longings to be one. If the firm resolve to listen to the best impulses within me and a determination to do what I thus see to be my duty is the essence of religion, then I have strong yearnings in the direction of religion, however I may fail to live up to my ideal.

Paul. Why, my dear Duncan, of course you are a religious man. It never would have occurred to me to think otherwise. The best men among you physicians are invariably religious men, even if they don't acknowledge it. And, in many ways, it is perfectly obvious that they are taking the rôle of the priests of earlier days. In fact, I know of no set of men who exemplify more fully the religious spirit than the men of your profession, even though they don't often go to church.

Duncan. I wonder if all this is true. Sometimes when I am going around among my very ill patients I feel as if I were a very heathen, and long to go back to my boyhood days when I wasn't.

Lawrence. Your patients don't support you in any such opinion of yourself, if they are all like those I know. They think of you as an angel of light. And Paul is right; it would be ridiculous to look upon you as anything but a religious man.

Duncan. I hope it's true.

Paul. I know it's true.

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THE NEW BOOKS

British Empire and the United States (The). By William Archibald Dunning. Charles Scribner's Sons, New York. $2.

This book, published as part of the celebration of the Treaty of Ghent Centenary, is noteworthy both for the ability with which Professor Dunning has reviewed the relations between England and the United States during the century of peace, and for the informing introductory essays written by Viscount Bryce and President Butler. The keen political insight, the clear understanding of men and motives, characteristic of Viscount Bryce, are plainly evident in his discussion of the factors that have made for unbroken peace between England and America since the War of 1812, despite frequently conflicting interests.

Among the comparatively minor, though important, influences for peace, Professor Dunning enumerates the freedom of the United States from entangling alliances, the absence of a large standing army, and the fortunate circumstance that when "jingo" statesmen happened to be in power on one side of the Atlantic, "pacificists" were dominant on the other. Or, as he puts it, "whenever there were bad manners in London there was good temper at Washington, and when there was a storm on the Potomac there was calm on the Thames." But the really determining influences, in his opinion, were the democratization of England and "the good sense and self-control inherent in the character of the two peoples." This conclusion is certainly warranted by the facts set forth in Professor Dunning's impartial survey of disputes and their settlement; and certainly, too, as President Butler says in his preface, this record of international relations "is full of encouragement for those who are longing for the day when justice and not force shall rule the destinies of the world." We especially commend this book to all who are inclined to view the future darkly through the smoke of the European conflagration.

Life in America One Hundred Years Ago. By Gaillard Hunt, Litt.D., LL.D. Harper & Brothers, New York. $1.50.

This entertaining and intimate account of the way in which our forefathers lived a century ago is a contribution to the celebration of the centenary of peace between Great Britain and the United States. It has therefore the unusual interest of dealing with National conditions without being in any way connected with the war now waging in Europe. The year 1815 was what the year 1915 is likely to be—a turning-point in the history of the country. The Treaty of Ghent was signed the day before Christmas in 1814, and until that time the great tradition of the country had been Revolutionary. For twenty years an enormous production of heroes had occurred, and the whole country had come to idealize the men connected with that period. Very obscure and uninteresting figures loomed up in dimensions which their contemporaries in the Revolutionary armies never suspected; but after the peace of 1814 another group of traditions came to the front. The war of 1812 had not been a glorious one, but it had produced some striking episodes; and it had obscured the Revolutionary period.

Mr. Hunt calls attention to the fact that in 1814 there was not a man in America over thirty years of age and of American birth who had not been born a colonial Englishman. After the War of 1812 these colonials by birth became Provincial Americans, and remained such until some time in the thirties, when they became Sectional Americans. Another war was necessary before they could become National Americans. The population of New York State at that time was about 974,000. There were eight millions of people in the country, and one of these millions was composed of Negroes, most of whom were still in slavery. The country was agricultural; manufacturing went on by very crude processes; land travel was arduous and expensive. Four stages a day made their way between New York and Philadelphia, and the fare was from six to ten dollars. It was possible in those days to go from New York to Albany in three days by stage, and by steamboat in twenty-four hours. The trip from New York to Boston cost $16 by stage; and the ambitious man who wished to go from Boston to Washington devoted a week to the journey. Letters cost eight cents for the first thirty miles, ten cents up to eighty miles, and over four hundred miles twenty-five cents. Correspondence was naturally in a somnolent state. The people were heavy eaters and heavy drinkers. A temperance society was organized near Saratoga in 1808, and another in Massachusetts five years later. In Morristown in 1825 a group of men bound themselves not to exceed a daily allowance of one pint of apple-jack.

American literature had not yet started; neither "The Sketch Book" nor "Precaution" had been written. Dueling was fashionable. There was very little embezzlement, because there was very little to embezzle; but there were many highway robberies, and that pastime still had an element of romance. Bloodletting was a large part of medical practice. In proportion to the population, there was probably as much quackery as to-day, although the facilities for advertising were so much less than at present that this particular form of humbug was far less profitable than it has since become. The low condition of the arts was indicated by

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the fact that teeth were sometimes extracted by blacksmiths.

This book will serve as a corrective for those people who are disposed to think that there was nothing good in the past, and for those who have persuaded themselves that there is nothing good in the present. It is altogether a very readable volume.

Story of Bethlehem Hospital (The). By E. G. O'Donoghue. E. P. Dutton & Co., New York. $5.

Reports of philanthropic work are often dull. Not so with this work. Bethlehem Hospital (soon corrupted into "Bedlam") is over six hundred and fifty years old. It was founded in 1247 by Henry III, who passed in procession from St. Paul's to Westminster on October 23 of that year, having carried under a canopy "a phial of the blood of Christ sent by the Templars." The deed-poll under which Bethlehem Hospital was founded exists to-day, and tells the story quaintly. From 1247 on the story of Bethlehem has been singularly full of historic interest and has even had its incidents of scandal and quarrels. Its growth and change is an epitome of the development of modern reform in the treatment of the afflicted, and, in particular, of the insane.

Mr. O'Donoghue has been chaplain to the hospital, and his narrative takes full advantage of the picturesque side of the subject. He is evidently historian and archæologist as well as clergyman and philanthropic worker. Excellent pictures, and many of them, add to the attractiveness of a really unusual work.

Sir George Etienne Cartier, Bart. His Life and Times. By John Boyd. The Macmillan Company of Canada, Toronto.

It is an unusually interesting story that is told in this really first-class biography of one of Canada's greatest statesmen, for it deals not only with a remarkable personality but with the birth and shaping of a nation. When Cartier, as a young man of twenty-three, began his long career of political activity, Canada was in much the same position as the United States had been during the period between the Revolution and the adoption of the Constitution. That is, it lacked any real unifying bond, and was composed of a number of separate states, each supremely interested in its own concerns. Racial differences promoted inter-state antagonisms; and unity of action was further hampered by the policy of the mother country, which had not yet taken to heart the lesson of the American Revolution. Indeed, Cartier's entrance into public life was as the ardent lieutenant of Papineau in the Rebellion of 1837, caused directly by the denial of Parliamentary freedom and responsible government.

One result of this uprising was the legislative union of Upper and Lower Canada, in the Parliament of which Cartier played a conspicuous part, attaining the premiership when barely forty years old. But his great work consisted in the unification of all Canada, from the Atlantic to the Pacific, as finally accomplished in 1867. To Cartier and to George Brown, of Ontario, probably belongs the largest share of credit for this splendid political achievement, though Mr. Boyd is careful to emphasize the rôles played by other "Fathers of Confederation." His whole book, indeed, attains a high standard of judicial impartiality; is written with a fine sense of proportion and real literary charm; and deserves to be widely read, not only in Canada, but on this side of the border, for it gives an uncommonly lucid and convincing account of Canadian ideals, institutions, and national development.

Reptiles and Batrachians. By E. G. Boulenger. E. P. Dutton & Co., New York. $6.

The author is a curator in the Regent's Park Zoölogical Garden in London, and has charge of its remarkable collection of reptiles and batrachians. His book is largely technical, but has interesting passages about the life and habits of snakes, lizards, and frogs. There are 175 reproduced photographs, chiefly from living specimens. In its own field the book is unique and complete.

Russian Comedy of Errors (A). By George Kennan. The Century Company, New York. $1.25.

Readers of The Outlook have most certainly not forgotten Mr. Kennan's Russian stories "The World of a Single Cell," "A Singing Bird of Prey," "A Sacrilegious Fox-Hunt," and "A Russian Comedy of Errors." These true tales of Russian underground political and police life, originally printed in The Outlook, are joined in this volume with a thrilling narrative of Kropotkin's escape, an article on Russian "Mouse-Traps" full of information possessed by very few living men, and other literary material of singular interest. While the form of fiction is applied to some extent in the book, there is nothing of importance in it that does not come from direct observation or from verified report.

The stories are readable, dramatic, and sometimes humorous. Taken together, they throw an illuminating comment on the political darkness of the Russia of the past and the present, but not, we all hope, of the future.

Mushroom Town. By Oliver Onions. The G. H. Doran Company, New York. $1.25.

A little, remote, unsophisticated Welsh town grows into a big, brilliant watering-place. How the start came; how the Welsh harper Daffydd Davis saw his fellow-townsmen, moved by greed, abandon their lonely pride and their ancient language and customs; how sport and drink and flirtation and inanity gained headway; how the simple people of the old village were swamped by "Liverpudlians," Manchesterites, and even Londoners—all is told with

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extraordinary, graphic realism. "Mushroom Town" itself is the "hero" or leading personality; the men and women make the background. As a *genre* bit, a piece of descriptive painting minute in detail yet broad in sweep, the book is in the true sense unique. The characters have life; their combined lives make the town alive.

THE READER'S VIEW

THE LITERACY TEST AND THE MAYFLOWER

I would like to draw the attention of your readers to the fact that in discussing the "literacy test" certain statements have been frequently made which show a lack of knowledge concerning the character and education of the first immigrants to this country. I quite agree with you that it is not desirable for the United States to have a literacy test, but false statements do not help a cause.

The following remarks have been made at public meetings, and I feel should be challenged:

First: "Do not call these people [referring to present-day immigration] the 'scum of Europe,' as our ancestors were also the scum of Europe."

Second: "If a literacy test had existed in 1620, very few of the Mayflower Pilgrims would have been allowed to land."

The facts about the Mayflower immigrants are these:

This ship carried only about one hundred passengers. Several of these men were of noble families, entitled to coats of arms, namely, Miles Standish, John Alden, the Goodrich family, the de la No's (Delano), John Carver and his secretary, Edward Winster, Samuel Fuller, Stephen Hopkins, Isaac Allerton, etc., while Elder Brewster and William Bradford were eminent scholars. A few names appeared on the passenger list as servant, weaver, tinker, etc., but they were educated men who were obliged to serve in some capacity in order to be accepted among the limited number.

Governor William Bradford, who was made on landing at Plymouth Rock the first Governor of the Plymouth Colony, wrote a "History of the Pilgrims," which is now in circulation. Other works which give a full account of the character and education of the Pilgrim Fathers are: "The Pilgrim Republic," by Goodwin; "Chronicles of the Pilgrims," by Young; "The Graves of Miles Standish and other Pilgrims," by E. J. V. Haiginns—this last is published by the author at Beverly, Massachusetts.

Fiske's "Dutch and Quaker Colonies" and Campbell's "Puritans in England, Holland, and the United States" should be widely read.

Fifty of these Mayflower Pilgrims signed the important and ably written Cape Cod Contract.

Miles Standish at his death, about 1656, left a remarkable library, considering how rare and expensive books were at that time. I have copied the titles of a few from a list made by his widow:

"Calvin's Institutions;" "Prestin's Sermons;" "Borrough's Christian Contentment;" Ball on "Faith;" Dodd on "Baptism;" three Bibles, one Testament, one Psalm book, and many other books on Christian doctrine.

As for the Massachusetts Bay Colony, the erudition and eloquence of Cotton Smith, Ann Hutchinson, and their followers are too well known to mention.

Many of the Dutch settlers in New Amsterdam were equally well educated. They brought their own clergymen and schoolmasters on the vessel with them. A school was established by them in New York as early as 1630. The organization is still in existence, known as the Collegiate Dutch Church School.

The Huguenot immigration about 1660 was one notable for the lofty moral characteristics as well as gentle birth and breeding of its members. Family, money, lands, and position were all given up for their ideal of a country where freedom of worship existed. The settlement at New Paltz, near Lake Mohonk, Ulster County, New York, was founded by Louis du Bois and his little band of fifty immigrants. Though offered by the authorities of their new country large grants of land, they accepted only what was absolutely necessary, so free were they from worldly greed or thought of personal aggrandizement. All patriotic Americans should visit to-day the interesting village of New Paltz, with its museum, old cemetery, and monument to its heroic founder. In the showcases of this museum are preserved many old wills, sermons, etc., written in French, which language was used by Huguenot refugees till the year 1800.

Through Fiske's "Dutch and Quaker Colonies" we know that the settlements of New Rochelle, Staten Island, Charleston, etc., consisted of men and women of the same mental and spiritual fiber. From the descendants of these people were chosen, a hundred years later, three Presidents of our Colonial Congress: Boudinot, Jay, and Laurentz.

The New Rochelle Huguenots, having no church of their own, walked each Sunday for four years (from 1689–93) a weary twenty miles to church. The procession consisted of men,

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women, and children. In the evening the march home was resumed; the Psalms of David, sung as they marched, inspired and helped them.

It is the duty of every true American to study the history of these early colonists, and to constitute himself a custodian of their high ideals. It has been truly said that "no calamity can occur to a nation greater than to part with its past." We cannot afford to allow the nobility of their history and character to be obliterated by forgetfulness.

They were the *flower*, not the scum, of Europe. MARGARET V. K. GILLMORE.

New York City.

"A NEGRO CITY IN NEW YORK"

I read with a great deal of interest the article "A Negro City in New York," by Mr. E. F. Dyckoff, which appeared in your issue of December 23 last. The liberal and helpful attitude toward the Negro on the part of your magazine is a source of much gratification to Negroes throughout the country.

I should like to call your attention, however, to several statements in this article which may have left wrong impressions in the minds of your readers.

Mr. Dyckoff stated that in Harlem there is a saloon to every 2,000 Negroes in the district. Ten years ago there were 37 saloons in the Harlem district now occupied by Negroes. There are at present 98 saloons and liquor stores. Thus, with a population in this district of 50,000, rather than 90,000, as stated by the author of the article, there is a saloon to every 510 of the Negro population.

Mr. Dyckoff estimated the savings of Negroes in this district at $10,000,000. It has been very liberally estimated that Negroes in the United States now possess wealth to the extent of $500,000,000, approximately $50 per capita. Harlem Negroes, because of the high cost of living, do not possess a much larger amount per capita than do the Negroes for the whole country. If the 50,000 Harlem Negroes possess $75 per capita, they would have a wealth of $3,750,000. It is thus seen that the estimate of $10,000,000 is entirely too high.

Again, the most successful welfare movements in the community, both as to administration and the raising of funds, are controlled by the white and colored people working in co-operation, and the funds for operating them come mainly from white people. This was not made clear by Mr. Dyckoff.

The Negroes in Harlem are progressive. There are numerous evidences of their determination to help themselves and to make good citizens of themselves, but they are struggling against great odds. Seventy-four and three-tenths per cent of the families in this district must live in five, six, seven, and eight room apartments, although they have an income of only $791.67 per year on the average. This is due to the fact that there are very few small apartments in the district. If you consider what it means to spend $281.40 or 35.1 per cent of this income for rent, you will see how difficult it is for them to save very much money.

Negroes need the assistance of their white friends in their philanthropies and in their efforts to rise. I am certain that Mr. Dyckoff did not intend to injure any of the movements of uplift which are working in this district, but I think it would be only fair to the Negroes for you to get the aforesaid facts prominently before your readers.

EUGENE KINCKLE JONES,
Associate Director National League on Urban Conditions Among Negroes.

"YOU-ALL" AGAIN

In your issue of February 17 you printed a letter from one signing his name as "L. M." with reference to the use of the term "you-all" by the people of the South.

With reference to the statement made in the letter referred to, I wish to say that I do not know in what Southern States "L. M." has associated with "ministers," "elders," "bishops," "physicians," etc. He has allowed himself wide latitude. However, I deem it only just to say that I lived for nearly twenty years in the State of Louisiana, attended the University for three years in the State of Tennessee, spent two years at the University of Texas, and since leaving the latter institution have lived twenty years in the State of Texas, during which time I have met a large number of people from nearly every Southern State. In all the years of my association with the people of the South I have never heard the term "you-all" used when the reference was to a single individual.

When more than one person is referred to, the use of the term in question is sustained by the best authorities, including the English Bible. YALE HICKS.

San Antonio, Texas.

[Several other Southern readers write to the same effect.—THE EDITORS.]

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BY THE WAY

The Thames at London is reported to be congested with vessels awaiting opportunity for unloading. Three causes for what is described as an unparalleled state of things are cited—a lack of dock and wharf labor, due to the war; an insufficient supply of lighters for unloading the ships; the inability of the railways quickly to distribute the merchandise throughout the country. It is said, however, that American steamships have been specially favored and have experienced very little delay in unloading their cargoes.

Two of the most famous actresses in the world, Sarah Bernhardt and Ellen Terry, have recently undergone operations—Mme. Bernhardt for the removal of her right leg and Miss Terry for cataracts. Both of these famous women bore up bravely under their trial, Miss Terry saying that her only worry about the affair was that it interrupted her knitting for the soldiers, and Mme. Bernhardt declaring that as soon as she recovers she will go on the stage again.

Following the example of Harvard in welcoming the exiled professors of Louvain to America, the University of Chicago invited Professor Leon van der Essen, of the Department of History in the University of Louvain, to lecture at Chicago, and he has been giving a course at the University on the History of Belgium.

A thermal clock, illustrated in "Popular Mechanics," almost solves the old puzzle of perpetual motion. The winding is effected by means of weights which are raised by the piston of the motor, the action of which depends upon a variation in temperature. The operation of the motor is automatic, and a temperature variation of five degrees every twenty-four hours is said to be sufficient to keep the instrument running indefinitely.

Count Zeppelin, according to a sketch in "Everybody's Magazine," when a young man came to America and served in the Union army during the Civil War. Among the adventurous feats with which he is credited during his sojourn in this country is that of swimming across the Niagara rapids, at a point where he had noticed that logs were always drifted across the stream by the current.

A country clergyman, a religious exchange says, while on his round of visits asked the young son of his hostess if he had heard of the parables. "Oh, yes," was the reply. "Good! And which of them do you like best?" The boy squirmed, but at last, heeding his mother's frowns, answered: "I guess I like that one where somebody 'loafs and fishes.'"

To avoid the cost of shipment by rail immense rafts of logs are towed from the lumber camps of Oregon down the Pacific coast to San Diego. The logs are fastened together by a huge steel chain weighing 100 tons and costing about $10,000. In the last few years twenty-nine of these huge rafts, each containing from four to five million board feet of timber, have been successfully floated to San Diego.

President Butler, of Columbia University, in a recent address commented upon the embarrassments to which the professional class are subjected because of the constant appeals to them for authoritative opinions on all subjects. "The result," he says, "has been a temptation to the assumption of infallibility that has proved too much for many academic persons. The performances . . . of not a few university professors in many countries, including our own, in connection with the war in Europe have made it seem desirable to many to insist upon dropping the title of professor and to substitute for it the less combative mister."

Beginning his industrial career as a Pullman car porter, Walter Harmon, a colored man of Hagerstown, Maryland, recently died at the age of forty-five, the owner of thirty-seven houses in that town.

A bill to prevent tipping has been introduced into the Wisconsin Legislature. The receiving of a tip, under the bill, is to be a misdemeanor, but the giving of one is constituted a felony. The measure is said to have the indorsement of several traveling men's organizations.

"Good-morning, Mrs. Clancy," said a friend, as reported in the humorous column of an exchange; "an' how's the family?" "They's all doin' well," said Mrs. Clancy, "with the exciption of me ould man. He's been enjoyin' poor health now for some time; but this mornin' he complained of feelin' better."

The North Sea fisheries being somewhat hampered by the war, English merchants have been active in obtaining new supplies of fish from other sources. Thirty tons of halibut caught in British Columbia waters are reported to have been shipped to Great Britain from Prince Rupert via Montreal, as a result of the present conditions.

A subscriber recently wrote to us that "the want advertisements are about the most interesting reading in The Outlook." A gentleman of wealth now calls for a "partner in constructive public work"—something unique, probably, among want advertisements. The idea appears to be that a captain of industry wishes to return to the public a substantial dividend on the wealth which its patronage has made it possible for him to acquire, and needs expert help in order to do this wisely and effectively. May the idea grow, and its happy realization!

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